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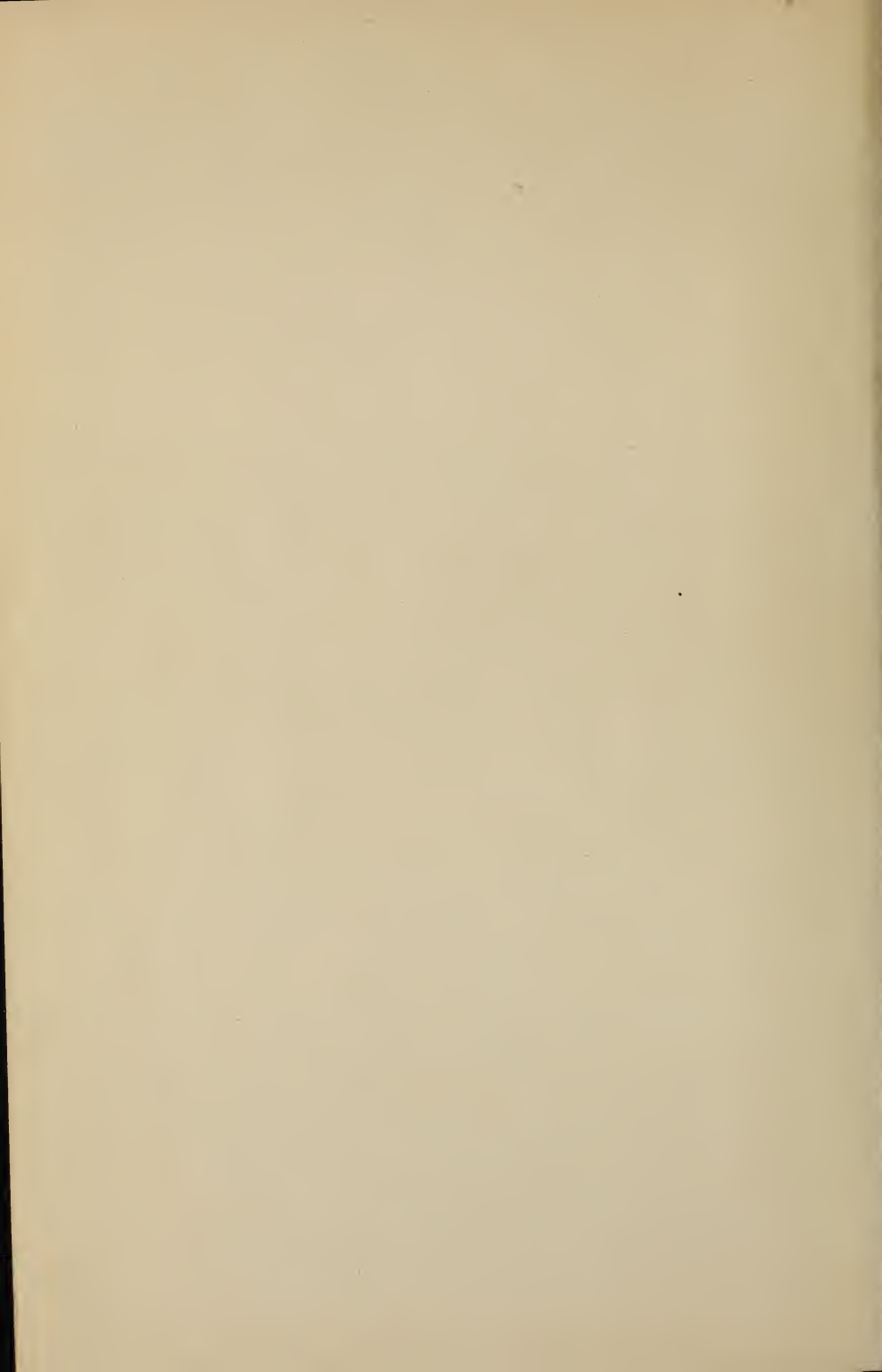
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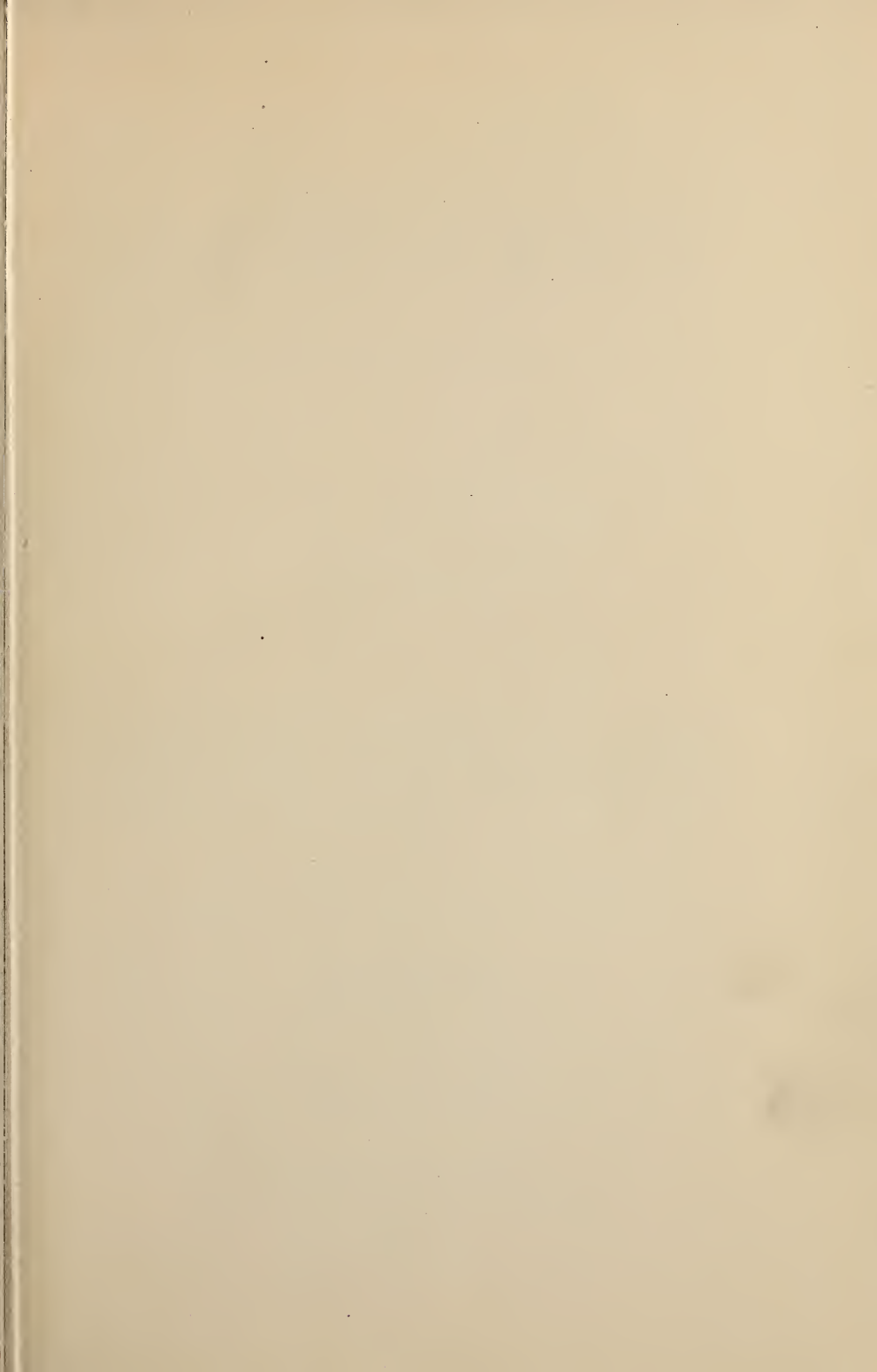
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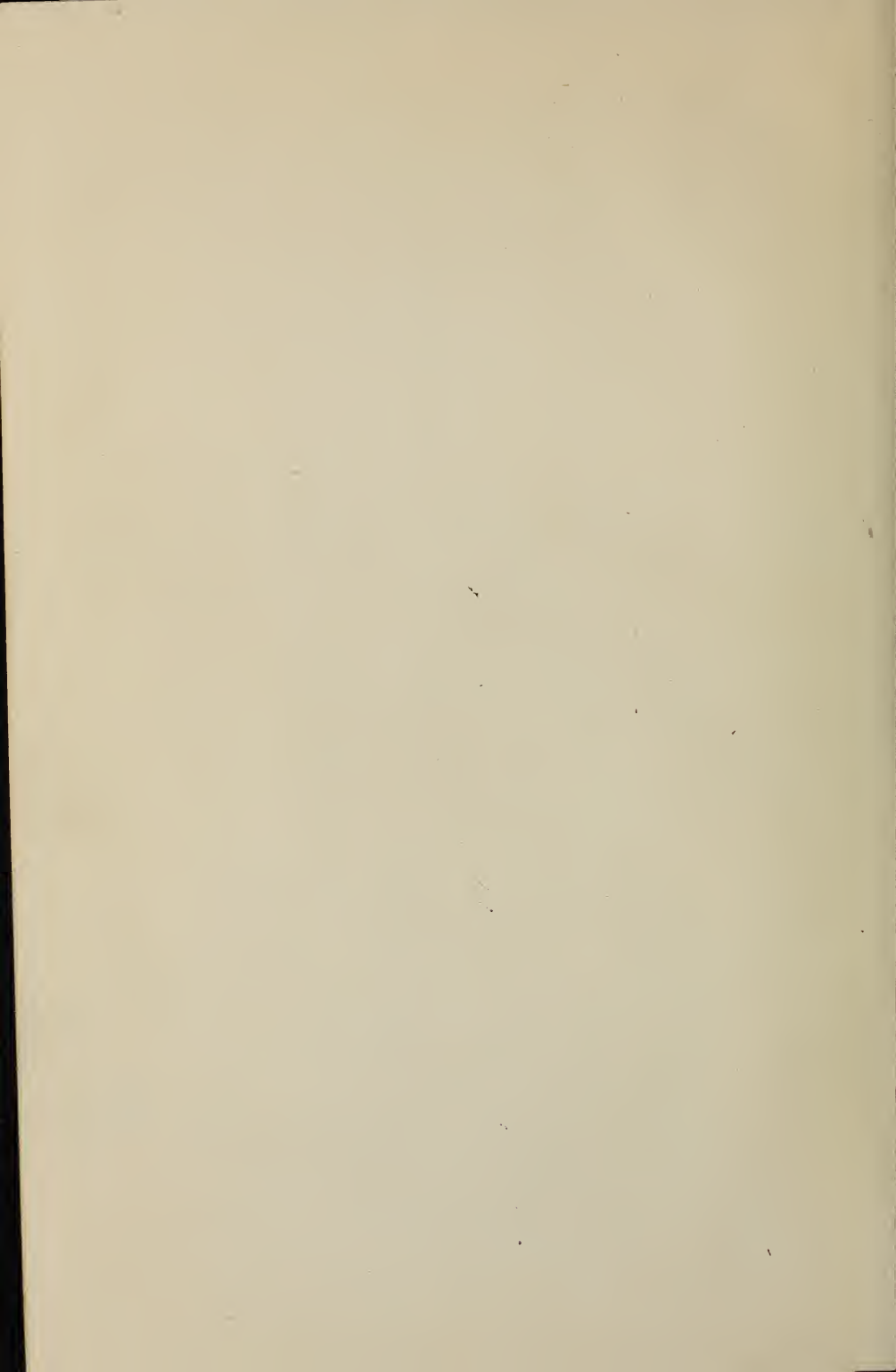
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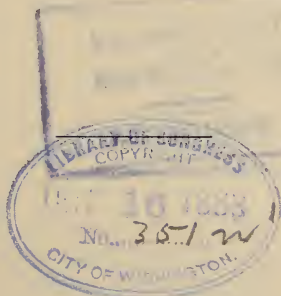


ALETHAURION.

(SHORT PÁPERS FOR THE PEOPLE.)

BY
THOMAS C. MOORE,
A. M. T. S. D.

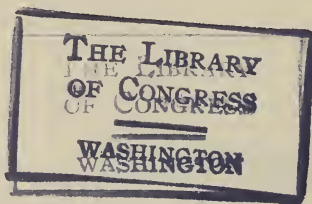
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LEAVENWORTH, KAN.:
KETCHESON & HUBBELL, PRINTERS AND BINDERS.
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TO THE MEMORY OF
RT. REV. GEORGE A. CARRELL, D. D.,
First Bishop of Covington,
This work is affectionately dedicated by
THE AUTHOR.



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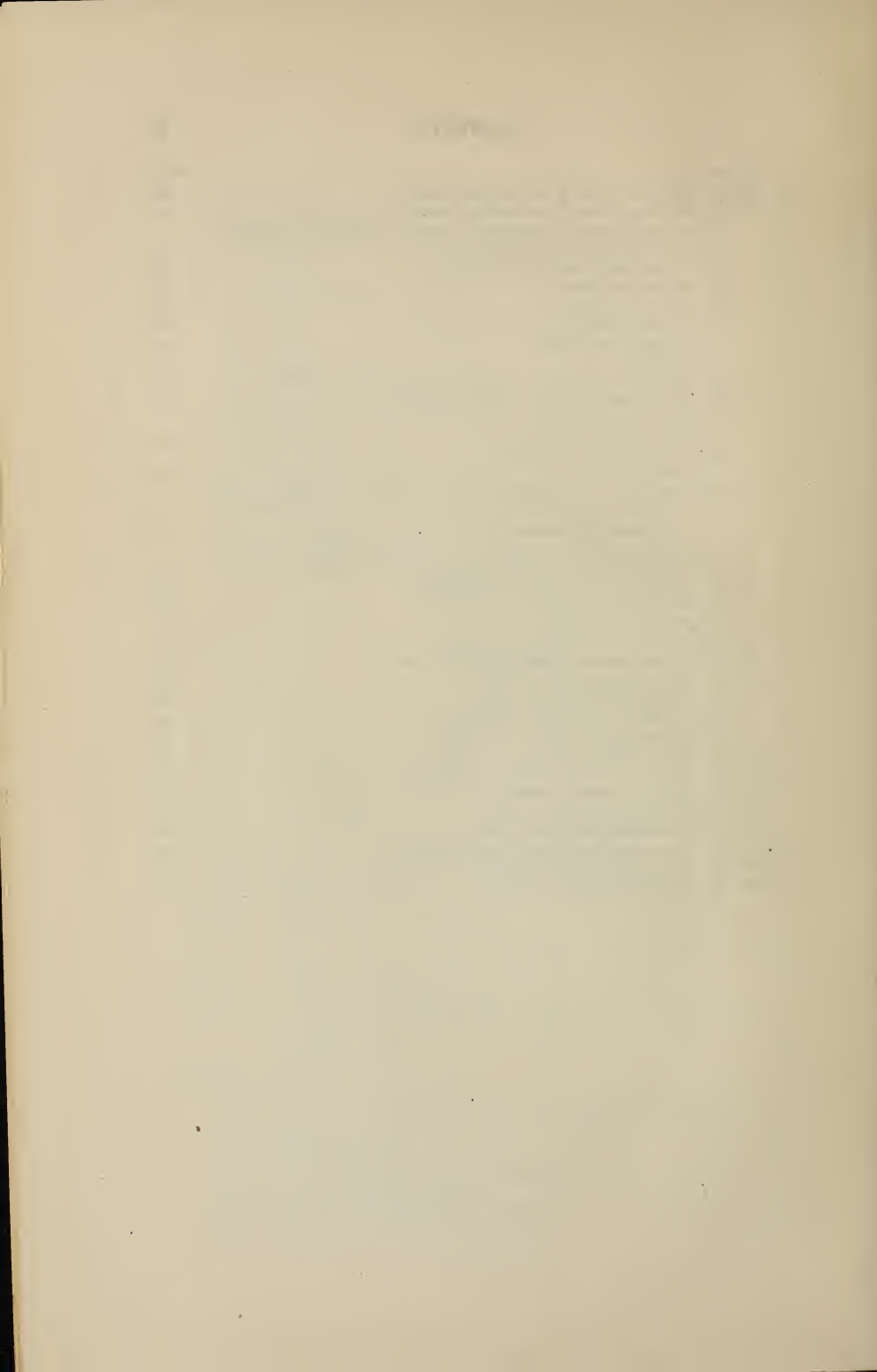
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PREFACE.

In presenting this volume to the public, it may be proper to state the cause to which it mainly owes an existence. For half a dozen, or more, of the earlier years of my life, I happened to live in a community that was almost exclusively non-Catholic. And, as religion seemed to be a favorite topic for discussion, at all times, I had two ways open before me. One, to remain silent, whenever a question of the kind was introduced; the other, to defend, to the best of my ability, that system of belief with which I felt myself identified. I usually chose the latter; for it seemed to me the better course. But, while searching for suitable arms, with which to fight those intellectual, and, indeed, almost invariably, friendly battles, I experienced some difficulty. I read works explanatory of the faith, and some that were controversial. Yet, I was not entirely satisfied with either, for the authors seemed to have addressed themselves to theologians, rather than to such as myself. The consequence was that, after having picked and shoveled my way through not a few of such books, I felt weary of the subject; I was like DAVID in SAUL's armor, incapable of quick action, and, indeed, scarcely able to move under such a weight of erudition. It then occurred to me that, if I could secure some lighter and sharper weapons, it would be well. I wished for a book that would interest, to such a degree that it could be read without a strain on the mind; one whose narrative and arguments would be strong, but not stilted; trenchant, but not murderous; witty, but not uncharitable. With this object in view, I began, in the year 1873, to publish, through the columns of the *Catholic Advocate*, the series of essays included in this volume. But as I advanced,

I found my task not so easy as I had imagined. What to select, and what to leave behind, in moth-eaten tomes, was not always clear to my mind. The style of writing was also a source of anxiety. It occurred to me that some might find fault with the attempt to clothe grave subjects in a light and airy dress. And, indeed, to do so, and say nothing offensive to pious ears, was one of the main barriers I had to surmount. But, with all this, through the encouragement of some friends, on whose judgment and literary taste I placed a high estimate, I persevered. And now, in January, 1883, ten years after the first was written, these essays are given into the hands of the publishers, to be put into book form, and sent forth into an arena, where only what is fit can have the least hope to survive.

THOS. C. MOORE.

CHAPTER I.

THE CHURCH.

The word *church* is said to be a compound of the Greek, *kurios*, a lord, and *oikos*, a house. By uniting these, and making the changes required by the laws of euphony, we get *kuriakon*. The Scotchman took hold of this, and, not being able to surmount the difficulty of pronunciation, snapped it off at "kirk." The Englishman tried the same feat, and, in the attempt to get over, let his tongue drop, and flattened the word into "church." Hence, if we look to its derivation, the expression means the House of God; any of those material edifices in which the faithful are accustomed to meet, in order to pray, and assist at the great sacrifice of the new law. The word, however, has another signification, and it is to this we desire to draw attention. It means the society, established on earth by CHRIST, to preserve and propagate those doctrines He wishes men to know and believe.

Now, there are persons who deny that CHRIST founded any organized society. With these, to be a Christian, means nothing more than to believe in CHRIST, read the Bible, and practice its teachings. To belong to any visible organization, they say, is a matter of indifference. This idea, or something akin to it, appears to be afloat in the minds of most of the non-Catholics of this country. Even among those who belong to the various sectarian conventicles, it will be found that the majority acknowledge a dis-

inction between the teaching of their church and Christianity. They will sometimes say, we believe ours is the best way, but we do not deny, we freely admit, that persons belonging to other churches may also be saved. It requires not deny, we freely admit that persons belonging to other churches may also be saved. It requires only a little reflection to see that such modes of thought and expression come from the idea alluded to that all Churches are of men, and none co-extensive with Christianity. The idea seems to be that a man may be a first-rate Christian gentleman and not belong to any Church. To illustrate the conception that many Protestants have of the Church, we may use the following example: There is attached to a certain parish Church in BLANK CITY a benevolent society, whose name we will not mention. JOHN SMITH, a good and consistent Catholic of the same parish, is asked to join. He persistently refuses to do so, on the ground that it is enough for him to obey the general laws of the Church, and that he can, on his own hook, as the saying goes, perform acts of benevolence, without being a member. The idea that SMITH has of the benevolent society, is that held by most Protestants of Church organizations, *i. e.*, it may be good to belong to one, but not at all essential to man's happiness either here or hereafter. Hence the facility with which they transfer themselves from one Church to another. And in this they are consistent, for, on the principle that no Church is co-extensive with Christianity, and none essential, the right of choosing looks rational; and change from one to another does not differ from the action of a man at a menagerie, who, instead of gazing the whole day at the lion or grizzly, takes a peep at all—including the baboon.

Let us now lay down one or two Catholic principles, and meditate briefly on them, 'if we would soar above such vagaries.

First, It is a truth that CHRIST established here, on earth, a Church as a regularly organized society. This society is, so to speak, a continuation of the incarnation, and does now what the Saviour did while he was among men, *i. e.* teach the way of salvation.

Second, It is a principle that the teaching of the Church is co-extensive with that of CHRIST; all He taught, she teaches, where He was silent, she is.

Let us see whether these assumptions correspond with facts.

Did CHRIST establish a Church? That He did so, may be shown in two ways :

First. Because a society exists at the present day, the members of which claim Him as its founder. It will be readily understood that allusion is made to the Catholic Church, alongside of which, every other sinks into insignificance. It forms a network that surrounds the globe; its members are found in every zone; and its influence extends from pole to pole. Nor is it less worthy our consideration from the magnitude of its proportions than from its perfect organization. It has but one visible head on earth to whose authority all submit. Its superior officers are found in every land. Its subaltern, in almost every hamlet in the civilized world. Its members are counted by millions of the most enlightened and refined of the human race.

So wonderful is this great organization that, after meditating on its vast proportions and variety of action, a thoughtful infidel once exclaimed: "If there is such a being as the devil his ingenuity must have been taxed to the utmost when he planned the Catholic Church."

We, who are blessed with the light of faith, see in all this the finger and wisdom of God and we say that such order could never have come from the father of lies. Such, then, is the fact, patent to the eyes of all. We have in the world a society, wonderful as a whole, equally so in all its parts.

Now there is no effect without a cause. When did this society begin, and who was the prime mover? It certainly came not into existence to-day nor yesterday. Its influence has been felt and acknowledged in the world for eighteen centuries, and if we wish to lay hand on its founder we will search the pages of history in vain till we go back to JESUS of Nazareth.

The same conclusion at which we arrive, from a consideration of the Church as it stands at present, we will also be forced to admit, after having examined the earliest records of the rise and progress of Christianity. If we take the New Testament, *merely as a history*, we will find ample proofs therein, showing that the Saviour established a Church in form of a regularly organized society.

We read in the sacred writings that He called twelve men to aid Him in carrying out the great scheme of man's redemption. He charges these to go and teach all nations what they had heard from Himself. We behold this little society growing with marked rapidity till, within half a century after the Saviour's ascension, His name became a household word throughout the Roman Empire.

Now comes the question: Was there any subordination between those original Disciples? or was each independent or at liberty to follow such views as might have been most pleasing to his individual self? A great English poet has said, wisely and well, that

Order is Heaven's first law, and this confessed,
Some are and must be greater than the rest.

In all the works of God we have evidence of order. This globe on which we live is proof enough without going further; there is not a particle of it but tends to a common center. Even in the works of intelligent men we notice the same principle. In each country there is always some one person whose jurisdiction is admitted to be above all others.

If this were not so mankind would soon become a mere

herd. Hence, from the nature of the case, and by comparison with the other works of GOD, we are naturally disposed to look for the precedence of some one over the rest of the Apostles and Disciples.

The scriptures bear testimony showing, that what each rational man thinks ought to have been done, is what in reality was done. Hence, wherever the Apostles are spoken of PETER is mentioned first and JUDAS last. This is important to be observed, for it shows the evangelists acknowledged the supremacy of PETER, otherwise they would not upon all occasions have put his name at the head of the list. Besides we read in the xvi chapter of St. Matthew's gospel, words addressed to the Apostle in question which clearly shows a primacy: "Thou art PETER, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." PETER is the rock on which the Church is built, and as the foundation is that which principally gives solidity to a building, so PETER was chosen as the Apostle who was to give strength to the future spiritual edifice.

So, also, in the xvi chapter of St. John's gospel, PETER receives the commission to feed the sheep and lambs of the flock. By feeding we may understand ruling and teaching, for such is the force of the word in the original. From all this it will be seen that, in the twelve Apostles, we have a perfect image of the Church teaching, even as it is now. We have a Pope in the person of PETER, and bishops in the persons of the other Apostles. And, on the day of Pentecost, when the three thousand were converted to the faith, we have the Church teaching, and the Church taught, as at present.

Hence, whether we begin with our times, and trace Christianity up the stream, or begin with CHRIST and sail down the current, the conclusion must be that CHRIST established a Church as a regularly organized society; and, furthermore, that the Church established by Him is identical with that of which PIUS IX is to-day the acknowledged visible head.

Now, the sects claim CHRIST as the founder of their several Churches just as we do. But, when asked for proofs, they proceed by different ways to establish their claims; some of them, as for example the Episcopalians, pretend to have apostolic succession through the Catholic Church, before the time of the reformation; others, such as the Baptists, pretend to be able to trace themselves up to the time of the Apostles through the various primitive and medieval heretical sects; others again, such as the Campbellites, care nothing for apostolic succession, just as the fox that lost his tail in a steel trap cared nothing for such an appendage; yet, they also claim CHRIST as the founder of their Church, on the ground that they believe what He taught.

The claims of these various sects we will ventilate more freely in future articles. But, from the tenacity with which the members of each sect claim CHRIST as the founder of their society, we are warranted in saying that the belief that He established a Church here upon earth, is one of those points upon which nearly all agree; though, as was said at the beginning, the ideas of most non-Catholics in this country, are misty and uncertain on the subject. In the next we will show that the Church of CHRIST was organized and in full working order, before a word of the New Testament was written.

CHAPTER II.

THE CHURCH MORE ANCIENT THAN THE NEW TESTAMENT.

Whether the Church of CHRIST was organized and perfected before the scriptures of the New Testament were written, is a question of fact, and must be treated like others of its kind. Thus, when one wishes to know which is the more ancient, as an historical personage, JULIUS CÆSAR

OF ALEXANDER THE GREAT, all he has to do is to get a history and, if he knows how to read, he will soon find out. It is much the same as regards the relative claims to antiquity of the Church and the New Testament.

The Church, as was said in a previous article, began to exist on the feast of Pentecost, fifty days after the Saviour's death; though its teaching portion had already been organized, with the Apostle PETER as visible head. But, for present purposes, it will be sufficient to go back only as far as Pentecost. Now, that we have determined when the Church began, let us next take up the New Testament, and see what history says of it. This done, there will be no further need of logic; and all that remain will be a few easy sophisms, partly from infidel and partly from heretical sources.

On opening the New Testament, the first portion thereof that meets the eye is the gospel of St. Matthew, so called from the name of its author. MATTHEW, before having been called to be an Apostle, was a publican, or collector of the state revenues. This office was considered honorable among the Romans; but, to a Jew, the profession and looks of a publican were detestable. The notorious infidel RENAN, says, with apparent satisfaction, in his "Life of JESUS," that MATTHEW was an officer of inferior grade. This observation was, no doubt, made to show that he did not resign much, when he left his post and its duties, to follow CHRIST and preach His gospel.

MATTHEW is the first of the Saviour's followers who committed any portion of His teachings to writings. PAPIAS, ORIGEN and IRENIUS, writers of the first and second centuries, as also EUSEBIUS, the father of Church history, tell us that he wrote in modern Hebrew, or Syro-Chaldaic, the language spoken at that time by the Jews. The original text has been lost; the oldest copy extant being in the ancient Greek. As regards the date of its first publication, it is sufficient to observe that none of the Fathers make it

earlier than the year 41, that is eight years after our Lord's ascension.

Here, then, we have the Church in existence, and under full sail, for eight years before one word of the New Testament had been written. The Apostles and its other bishops preached the gospel, baptized, changed the bread and wine into the body and blood of CHRIST, and annointed the sick with oil before any one thought of taking up the pen. Hundreds believed, confessed their sins, did penance, and departed this life in peace without having had an opportunity of practicing that hobby doctrine of modern sectarians—*bible reading*.

We might drop the question just here, for enough has been said to establish all we undertook to prove. But the nature of the subject tempts us to go farther and give a brief view of other parts of the gospel along with some contemporary facts.

Eight years after MATTHEW, and consequently sixteen after the Saviour's ascension, MARK wrote his gospel.

EUSEBIUS, in the second book of his Church history, tells us that he undertook it at the request of the faithful of Rome. The Romans wished to have in writing a part at least of what they had heard orally from PETER.

MARK was not an Apostle, nor is it certain that he was an immediate disciple of the Saviour. The probability is that he was converted to the faith after the ascension. Yet, the fidelity of his writing has never been questioned, because after his gospel had been written it received the approval of PETER, of whom MARK was a disciple and follower.

The Church of Alexandria, in Egypt, that remained for centuries in so flourishing a condition, and gave us so many eminent not only for sanctity but also for learning, was founded by him. After a ministry of nineteen years he suffered martyrdom and was buried in that city for whose spiritual welfare he had so long and so earnestly labored. In the beginning of the fourth century, a church was built

over the spot where he was buried and his relics placed under the principal altar, where they remained till about the middle of the eighth when they were taken to Venice.

The Venetians also claim they have the original manuscript of MARK's gospel, but so injured by time that not even a single letter can be distinguished.

The third of the gospels, in the order given, is that of LUKE. This evangelist was born in Antioch, and was, before his conversion, a physician. Having embraced Christianity, he did not abandon the healing art but still practiced, though in a higher sphere, and agreeably to the teaching of CHRIST, the great physician of our souls. He was the companion of PAUL in most of his voyages and labors; but after the death of the great Apostle, little is known with certainty, of his subsequent career; nor has the name of the place nor the time and manner of his death been handed down. LUKE wrote his gospel in the year 53, twenty after the Saviour's ascension, and the Acts of the Apostles ten years later.

Let us now advert to the fourth and last of the gospels, which is that of JOHN, the Disciple so beloved by the Saviour. It was to him that He entrusted His Blessed Mother on the summit of Calvary before He closed His eyes and slept. JOHN is the only one of the Apostles that lived to see the end of the first century. All the others had, long before, fallen victims to their zeal and gone to drink anew the fruit of the vine with CHRIST in the Kingdom of His Father. It is believed that he lived at Ephesus and governed the Church in that city till about the year 104. He wrote his gospel in the year 96, sixty-three after the ascension.

It would take us too far from the main question to go into details regarding the periods at which other portions of the New Testament were written. Let it suffice to say that none save the book of Revelations, is of more recent date than the gospel of St. John, and none earlier than that of St. Matthew. Let it be remembered then, that it was not

till the sixty-fourth year after our Lord's ascension, that all the books of the New Testament had been written.

A little meditation on these facts and figures will not only convince us that the Church is more ancient than the New Testament, but also teach the important lesson that to it was confided the task of keeping pure and of propagating the religion of CHRIST. This lesson has never been rightly studied nor learnt by the heretics of any age, and hence their mouthings about reading the bible.

Furthermore, let it be observed, that though all the books of the New Testament were completed within a period of sixty-four years after the ascension, still, it was not till some time later on, they were collected into one volume. Had there not been the Church during that period, to teach men the way of salvation, how few would have heard of the Babe of Bethlehem, or of the victim of Calvary; and how still fewer would have been able, in the multitude of conflicting opinions, to determine exactly what the Saviour wished men to believe.

Before dismissing these questions regarding the written word, it may be asked, whether CHRIST wrote anything. Almost any one, whose mind is not a blank, would readily answer in the negative. They mean He wrote no part of the New Testament; and thus far the answer is correct. Yet, though not generally known, there was quite a controversy among the learned, regarding the genuinity of a certain letter, which He is said to have written, with His own hand, to ABGARUS, King of Edessa. The circumstances of the case are about as follows:

ABGARUS, having heard of CHRIST and of His great miracles, sent one of his servants into Judea with a letter, in which he requested to be delivered from an infirmity under which he was laboring. The letter also contained a profession of faith in the divinity of CHRIST.

"When I heard of the great works performed by Thee," says the King, "I thought that one of two things must be true: either Thou art GOD

descended on earth from the highest place in Heaven, or Thou art the Son of GOD, because of the splendid miracles which Thou dost perform."

In another portion of this letter he invites the Saviour to come and live in his dominions.

"I have heard," says he, "all Thou hast done and what Thou hast suffered from the reprobate and ungrateful Jews; come, therefore, hither and make Thy home in our midst."

EUSEBIUS, the historian in book I, chapter XIII, gives us this letter as an authentic document, and tells us, moreover, that he found it in the archives of Edessa, and did himself translate it from the Syraic into Greek. In the same book and chapter he gives the Saviour's answer. CHRIST praises the faith of ABGARUS in these words:

"O, ABGARUS, blessed art thou, who without seeing, hast believed in me; for of me it is written, that those who have seen did not believe; that they who have not seen may believe and have eternal life."

Further on, He promises to send one of His Apostles to Edessa, to preach the gospel and rectify whatever might be amiss.

The genuinity of both of those letters has been among learned men, a matter of contention. Those who deny their authenticity say, that it is unreasonable to think that a document written by the Saviour Himself, should have been forgotten till late in the fourth century.

The others reply that this is no more strange than that the cross itself, on which He died, should have remained so till the time of the Empress HELENA; and besides, that after the death of ABGARUS, to whom the letter was sent, His successors had not the same faith in CHRIST, and took not the same interest in His letter; hence it remained forgotten in the archives.

Again, one party says, if the letter of CHRIST had been genuine, it would have been put with the inspired writings; but, on the contrary, Pope GELASIUS, when forming the catalogue of inspired books, rejected it as not authentic.

The other answers, it is not certain that Pope GELASIUS is author of the catalogue that bears his name. Moreover, say

they, scripture is scripture, not so much because of its author, as by reason of the authority of the Church which determines the question of its inspiration.

Then again says the first party, how does it happen that both letters were found at Edessa? One at least ought to have been in Judea, where CHRIST lived.

This could very easily have happened, answers the other. CHRIST could have given the king's letter to the courier, along with His own answer, and thus both would naturally have been found at Edessa.

We shall not pursue this question farther; though several other reasons are given for and against its authenticity. Catholic theologians at the present day, regard the letters as not genuine, and explain what EUSEBIUS, St. EPHREM and others of the ancient fathers have said on the subject, by saying they were deceived by some scribe who counterfeited both letters and wished to have them pass as genuine.

In the next chapter we will speak on the constitution of the Church, and while so doing will attempt to define who its members are, and what is to be thought of the prospects in the next life of those who will not enter the true fold in this.

CHAPTER III.

THE CONSTITUTION OF THE CHURCH

In previous chapters we demonstrated the two important principles; that the Saviour established a Church; and, that this was done before the New Testament was written. We also spoke, in general terms, of the progress of Christianity, and of the vast proportions it had assumed, even before the end of the first century.

There is surely a temptation to dwell on such thoughts; the same we experience on beholding, for the first time, a

magnificent palace, or the peaks of a lofty and majestic mountain. The mind feels it has something worthy its contemplation, and expands, to grasp the entire grandeur of its object.

But there are few who can take in so much at a glance; and, when gazing at, or meditating on things colossal, either in the physical or moral order, we instinctively feel the need of more extended faculties. Hence, it is only by taking one part at a time, and observing how perfectly it answers its purposes, and how well it harmonizes with the whole, that we can form anything like an adequate idea of the wisdom displayed in the formation of the Church.

Let us meditate on its constitution, and determine who its members are.

The Church has been compared to a city, situated on a hill, that cannot be hidden; it has been likened to a ship, set afloat on the sea, tossed about by the winds and waves; but with its prow ever pointed towards the heavenly Jerusalem, and in no danger of being submerged, till it shall have passed to the golden gates of the celestial city, and laid its cargo before the throne of God.

It is not, however, under any of these appropriate but highly poetical similitudes we wish to speak of it in the present chapter, but rather as an organic society, or *moral person*.

Now, it is a truth of the faith that we profess, a motive which lies at the foundation of each religious act we perform, that, along with these bodies of ours that will soon return to dust, each one has a soul that will never die. It is thus, also, with the Church. It has a soul and body, united in a mysterious way, and acting, one upon the other, in a manner similar to those two component parts of each individual man.

Some theologians have gone so far as to call the Church a continuation of the incarnation; by which is meant that CHRIST wished to leave in it a perfect image of Himself; so

that He may be said to live and converse with us, even after His visible ascension into heaven. This idea, properly understood, is consistent with sound doctrine. But we must not lose sight of the truth, that the individuality of CHRIST is distinct from that of the *moral person* we call the Church.

With these observations, let us proceed a step farther, and define what we mean by its soul and body; for, on the proper understanding of terms will depend, in a great measure, the gaining of a true conception of any question.

By the soul of the Church, we mean sanctifying grace; by which men are intimately united with GOD; and by aid of which they may bring forth fruit worthy of the Christian name. Faith, hope, charity and those admirable gifts, bestowed upon men of heroic sanctity, may also be included. Now, as the soul that is within us, enlivens the mortal portion of our being, so does sanctifying grace, and the virtues and gifts spoken of, vivify the body of the Church; and hence, writers on theology have very appropriately called them its soul.

This division of the Church into soul and body, is one whose propriety most sectarians willingly admit. Some even maintain, that the Church of CHRIST is all soul and no body. The reason for such an opinion will become evident, when we reflect on the difficulty met with in answering the question: where was Protestantism before LUTHER?

If he who attempts the solution, is a man of parts he knows it will not do to admit it had no being. To say that it existed in the sects, excommunicated before LUTHER's time, would be going too low, and would not help, even if one should descend so far. Hence the necessity of either admitting that the Catholic Church represented Christianity till the sixteenth century, or, of having recourse to the idea of an inorganic and invisible Church, composed of all who lived piously and justly from the days of the Apostles to the date of the so-called Reformation.

We do not mean to say that this notion of an invisible

Church is held by all sectarians, for they have as many different theories as they have heads. It serves as a means of escape when pressed by such questions as the one we have given, and expresses well what *we* understand by the soul of the Church in the *concrete*, of which all and only the just are members.

By the just, we do not mean the predestined, but all who are free from the guilt of mortal sin. We must carefully distinguish between the two classes of persons; for, if the word *predestined* were substituted for *just* in the proposition given above, it would be as unsound and heretical as any that LUTHER ever wrote.

To illustrate our meaning more fully, let us take an example. We have in this country, at the present day, two sects: the one called the Presbyterian, and the other the Hard-Shell Baptist Church. Now, these two are peculiar. They hold what are called Calvinistic doctrines; one of which is, that the Church of CHRIST, on earth, is made up entirely of the predestined; and that, when a man becomes once the friend of GOD, or, as they say, "gets religion," and joins the Church, he is safe for all time, and for eternity; because he cannot sin any more.

But experience seems, often, to contradict the assumption. Thus, it sometimes happens that a member of the Church gets caught and convicted of theft, or gets into the State's prison for illicit distilling. When his brethren are asked to arise and explain how one of the elect got into such an ineligible place, they readily answer, that their fallen brother was either never truly converted, or, if so, the crime of theft is by no means imputed to him by the Saviour.

Secular judges do not always understand such nice and subtle points of Calvinistic theology, and the consequence is, that sometimes a Church member to whom the Lord has imputed no sin goes to the gallows for what the unregenerate are pleased to term the crime of murder.

But it is not alone the secular judges that find difficulty

in distinguishing between the elect and the reprobate. The Presbyterians and Hard-Shells themselves freely admit that it is no easy matter to tell when a man is really and truly converted, or in other words "gets religion for good."

The following, however, may be taken as a case about which there can be no two ways of thinking:

Some few years ago, whilst a resident of the town of R., the court-house bell one evening began to chime forth with a vehemence that left no doubt that something of importance was then going on, or else about to be commenced. The ringing we took to be a call for a proposed railroad meeting, and curiosity directed our foot-steps to the scene of action. We found on arriving not a railroad, but a religious meeting in progress. A tall, extremely pious-looking man dressed in black but having on a white neck-tie, stood where the judge generally sits in court-houses. His eyes were raised in prayer, and the whites were glassy from gazing so long in one direction. It was mid-summer and the doors stood wide open, so we thought we would wait outside and see what was to come. After some prefatory remarks, the preacher gave his hearers an account of the manner of his conversion, as nearly as we can remember, in the following words:

"I was" said he, "in my youth very wild and inconsiderate, resisting like SAUL, the grace of the Lord, and refusing to bend my stubborn neck to the sweet yoke of JESUS. Finally one day at a camp-meeting I heard a very powerful sermon on the wickedness and propensity to evil of the human heart, which so convicted me of sin, that I fell down where I stood with my face to the earth. I sank my fingers into the loose clay and tore it up like an ox. I cried out in the presence of all that I was a filthy sinner, I halloed to the Lord for mercy, I rolled over, I cried like an infant and I kicked. When they raised me up" said he, "I felt I was a changed man, and ever since then I have had no misgiving on the certainty of my calling and election to glory."

No doubt.

We have introduced this case in order to give some idea of what a member of the Church is, or ought to be, according

to Calvinistic notions. He must be one of the elect, a man whose salvation is a fixed and unalterable fact.

This doctrine may appear to the casual observer similar to that held by us regarding the soul of the Church, but on closer examination it will be found totally different. Not all the elect belong to the soul of the Church, for some, though predestined to eternal life, may now be in sin; so too, not all who belong to the soul of the Church are predestined, for some, though at present in a state of grace may fall into sin and never rise therefrom.

To one who understands all that has been said respecting the soul of the Church, the question naturally suggests itself: May not many Protestants be members of it, and thus be in the way of salvation, even though they may not belong to the body or visible portion?

In reply, we say first of all, that we have no interest whatever in trying to keep Protestants or any one else out of heaven. We believe that in our Heavenly Father's house there are mansions enough for us all. Yet, the interest of truth obliges us to say, that, in our opinion, the number of those who belong to the soul of the Church, and are not members of its body, are few. Yet there may be some, but God alone knows who they are.

We have heard persons say: "Well, Protestants believe they are right, just as we do." Now, even granting that such is the case, what follows? That they will be saved?

By no means. Catholics, one and all believe and know they are right and yet, only those who observe the moral law will be saved. Protestants are bound to observe the moral law just as Catholics are; they are men subject to and surrounded by the same temptations and dangers that we have to guard against. But they have not the same means of vanquishing the enemy. The Catholic, after having fallen, being still a member of the body of the Church, has the advantage of the Sacraments, those medicines left by CHRIST to cure the sickly soul. The other has only an undefined

and vague trust in the mercies of the Saviour. The Catholic, on his death-bed, is visited by his spiritual physician who exhorts him to repent and pronounces over him, by the authority of CHRIST, words of absolution. He is made partaker of that bread which came down from heaven, of which, says the Saviour, he that eats shall live forever. He is annointed with oil in the name of the Lord and the prayer of faith is said over him, which we are told will save the sick man. The other has none of these advantages, though during life, he has had the same temptations.

Let Catholics not undervalue the favors GOD has conferred upon them in making them members of His Church, nor blasphememe the efficacy of the Sacraments instituted by CHRIST for man's salvation by saying that heaven may be gained as easily without as with them.

Let them not stultify themselves by giving sectarians to understand that they will be saved outside as well as inside the visible Church. For, if that be true, millions have shed their blood in vain; and the teachings of all the truly good and wise for eighteen centuries are falsehoods. Above all let Catholic parents show their appreciation of GOD's favors to themselves by giving their children a Christian education. In the next chapter we will speak of the body of the Church

CHAPTER IV.

THE BODY OF THE CHURCH.

In our last, we considered what is to be understood by the soul of the Church, and touched on the question regarding the character of those who belong to it. In the present we confine our remarks to what is taught, and ought to be known of its body.

By the body is here meant the external or visible portion ;

which, for the better understanding of what follows, we may define, in the words of the illustrious BOSUET, as "a society of men, sojourners in the world and professing the true doctrine of CHRIST."

This definition was given in the conference with M. CLAUDE, and is one that cannot be objected to by any who admit a visible Church. We accept it for the present, though a little farther on we will take the liberty of giving another, more specific.

With this idea, let us advance a step, and inquire who are the members of the body of the Church. As hinted in a previous chapter, there is under this heading much loose thought and uncertainty among sectarians. The writer has found even Catholics, living in out of the way places, who spoke in strange and uncouth, not to say heretical terms, about church membership. Such a style of speaking, whether from ignorance or affectation, is highly improper, and should be avoided.

We shall not attempt to define the conditions required for membership by the various sects, scattered over the country. For, though it might amuse the reader to do so, it would be tedious to a writer. Let it suffice to lay down what the Catholic Church teaches on the subject, and this, rightly understood, will be a criterion by which to judge of the various grades of deformity in the teaching of the sects.

Should the question be asked: Who are members of the Church in the Catholic acceptation of the phrase? We reply in general terms:

They are all persons who have received Christian baptism. Now baptism may be validly conferred by any one, whether believer or infidel, who has the proper intention, and uses the prescribed form and matter in the administration of it. Hence, not only we, who admit the jurisdiction of the Pope, are members of the Catholic Church, but all schismatics and baptized heretics belong to it.

By keeping this view of the case before the eye, one

catches the force and meaning of the words lately used by the Holy Father, in his letter to the Emperor of Germany, in which allusion is made to the fact that all baptized persons belong, in a certain sense, to the Pope.

The writer has heard bishops use the same language with regard to the Protestants within their jurisdictions. But to most Catholics such language sounds paradoxical. They naturally ask: Does the bishop mean to say these Protestants are members of his flock?

We reply, that is what is meant. And, that we may not be misunderstood, some principles need be laid down and explained.

First of all, let it be remembered, that Heaven recognizes only one Church on earth. All others are delusions, mirages of Satan, that have no reality. The Church to which we allude is the Catholic—the Kingdom of CHRIST upon earth. Men become citizens of it being born again of water and of the Holy Ghost; and, when once their names are registered, they can never more leave the kingdom, for it is co-extensive with the world.

“Ask of me,” says holy DAVID, speaking in the person of the Eternal Father, to His only begotten Son, “and I will give Thee the nations as Thy inheritance, and Thy possessions the limits of the earth.”—[Ps. ii. v.]

Neither is it possible for a citizen of this kingdom to transfer his allegiance to any other sovereign; for there is no other to whom it can be lawfully given. Hence, he may become rebellious, but does not cease to be a subject.

Now, ST. PAUL tells us there is one baptism, and this is the one and only entrance to the kingdom of CHRIST, and, since this gate can be thrown open by any one, hence it happens that thousands enter the Catholic Church, without being aware of the fact.

The Methodist preacher baptizes a man, the Campbellite dips a believer in the stream—the one believes he has initiated his subject into the Methodist Church, the other thinks he has made a Reformer of his. Both are mistaken, for their

men, by baptism, enter the one and only Church to which the sacrament gives initiation.

Baptism is the door that leads into the Catholic Church, and, when one goes through it, he is in the Church, whether he likes it or not. And, after he is once in, he can never come out, for he cannot unbaptize himself, nor remove the character impressed on his soul. This is why we do not rebaptize the sectarians that join us. They are already in the Church, and all we require of them is to admit the authority, and be guided by the counsel of its rulers.

By keeping these facts in mind, it will be readily understood how all schismatics and heretics belong to the Pope. But, some one may say, if all such are members of the Catholic Church, why are they not treated as brethren in the faith?

The reason is, because they are in rebellion against the lawfully constituted authority. Hence we do not admit their fellowship, nor call them members, except in the sense already explained.

Before proceeding further, we may observe that, just here, comes in the question of *conscience* and *good faith*.

There may be sectarians who are not aware that they are in rebellion against CHRIST. Such persons, in good faith, will be saved, if they observe the moral law, and act according to the light that is given. The fact that they stand on the side of the rebellious will not be imputed, for sin presupposes a knowledge of its evil, and a will to commit it notwithstanding.

Without presuming to say whether the number of persons who belong to the sects, and are in good faith, be great or small, we take occasion to remark that their chances for salvation are slender, for they have not the aid of the Sacraments, and when the soul becomes sick by sin, they have neither the physicians nor the medicines to help along recovery.

Let us now proceed a step and define what we mean by

the Church in the limited and ordinary acceptance of the term. The true Church may be defined in the following words, or in others of similar import :

An assembly of men, sojourners in the world who believe in CHRIST, participate of the Sacraments instituted by Him, live subject to legitimate pastors, and more especially to the Bishop of Rome, Vicar of CHRIST upon earth.

By this definition we exclude at once all schismatics and heretics of every grade. It will also now be seen how a member of this body may be cut off or excommunicated. Such persons do not cease being subject to legitimate pastors but are separated from the flock, lest, by their evil influence, they may be led astray.

In chapter III, speaking of the soul of the Church, we said that all and only the just belonged to it. Of the body on the other hand, sinners as well as the saints are full and recognized members.

This important truth was denied in ancient times by a sect called the Novations, who maintained that as soon as a man had sinned, he ceased to belong even to the body of the Church. JOHN WICKLIFFE, the English heresiarch, taught pretty much the same doctrine. But we take occasion to state, once for all, that, when speaking of heretics we can rarely, if ever, say, without qualification, that one taught as another did.

A heretic is a man that chooses for himself what he wishes to believe ; and, as the wishes of no two men are alike, or, if they are, will never remain long so, hence the differences in the opinions of those who will not listen to authoritative teaching. Revelation to a heretic is like a wax nose that becomes aquiline or pug as he pleases.

We have said that all the faithful, whether saints or sinners, belong to the body of the Church. That such is the case, may be seen by adverting to a few passages of scripture.

In Matthew iii, 12, the Church is compared to a threshing floor where the grain and chaff are mingled together. By

the grain, the just are evidently meant, and by chaff, those in mortal sin. In chapter xiii, 47, of the same gospel, the kingdom of heaven, *i. e.* the Church, is likened to a net cast into the sea, gathering together all kinds of fishes, both bad and good. Again, in chapter xxii, the Church is a nuptial feast, to which good and bad sit down, and at which there was found a man who had not on a wedding garment.

But it is useless to multiply texts since those given are so clear and explicit. Let one other suffice :

In i Cor. v. 3, ST. PAUL commands the incestuous Corinthian to be expelled from the Church.

Now, up to the moment of his expulsion, this Corinthian, though in sin, was a member.

Let us by way of conclusion, propose to ourselves a few objections :

1. In the Apostles' Creed, the Church is called holy. Could it be justly called so if a portion of its members were sinners?

2. If sinners belong to the Church, would not the kingdom of CHRIST be made up in a great part of that of SATAN?

3. ST. PAUL, Ephesians v, 25, makes use of the following words, which do not seem to favor the idea of a Church with sinful members: "CHRIST also loved the Church and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious Church, not having *spot or wrinkle* nor any such thing, but that it should be *holy and without blemish.*"

Let us briefly reply to these objections.

First, The Church ought to be holy, and truly is so we grant—to the exclusion of sinners, we deny. The Church is called *holy* in the creed by reason of its soul, which as we said in the previous chapter, is made up entirely of the just. It is holy by reason of its head JESUS CHRIST, whose sanctity will not be questioned here. It is so by reason of its doctrines, and of the other means it employs to save mankind.

In fine, it is holy, because of the heroic sanctity of so many thousands of its members. We have here several titles, on the strength of any of which the Church might prove its right to be called holy.

Second, If sinners belong to the Church, the kingdom of CHRIST is made up in a great part of that of SATAN. We reply, sinners may in one respect belong to SATAN, *i. e.* inasmuch as they sin, but they also belong to CHRIST, inasmuch as they acknowledge Him as their head, and live subject to legitimate pastors. In this there is no contradiction.

Third, As regards the words of ST. PAUL, we may answer with his most celebrated commentator, ESTIUS, that CHRIST *cleanses* and *sanctifies* His Church by the sacraments in this world, that He may present it to Himself a glorious Church hereafter in heaven.

In the next we will speak of how the body of the Church is organized.

CHAPTER V.

THE BODY OF THE CHURCH—HOW ORGANIZED.

In the last chapter we defined the body of the Church as an assembly of men, sojourners in this world, who believe in CHRIST, participate of the sacraments instituted by Him, live subject to legitimate pastors, and especially to one, the Bishop of Rome, Vicar of CHRIST upon earth.

In this is contained the germ of all we propose saying in the present chapter. Let us meditate on how this visible portion of the Church is organized.

We may define our position in the following words: The body of the Church is made up of a divinely instituted hierarchy, consisting of bishops, priests and deacons; and of the laity. Thus, it will be seen that the visible portion of the Church is made up of two distinct parts—the one active,

the other passive ; the one ruling, the other governed ; the one teaching, the other taught.

We have used the words *divinely instituted hierarchy*, by which we mean to convey the idea that it was organized by CHRIST himself, and that those who compose it do not derive their right to rule and teach from the governed, but from the Saviour.

We have said, also, that the hierarchy is the teaching portion, and the laity, the portion taught. By this we do not mean that a layman ought never teach nor give religious instruction, but that it is the duty and privilege of the hierarchy alone, to explain authoritatively the true sense of the scriptures, to preserve pure the divine traditions, and, as occasion requires, to take from the mass of revelation one or more truths and formulate them into articles of faith.

This done, any one may teach it, who knows whereof he speaks.

In our definition, we make no mention of the Roman Pontiff. Neither do we include patriarchs, primates, archbishops, arch-priests, and cardinals ; because these latter are of ecclesiastical, as distinct from divine origin. A patriarch, or primate, is not higher than a bishop, so far as orders are concerned, but his jurisdiction may be, and often is, more extensive.

With these observations, let us now see if CHRIST made the distinction we speak of. This is one of the points of difference between us and the Protestants, who deny such a distinction drawn by the Saviour. But, the scriptures are so clearly in our favor, that all we have to do is appeal to them and the question will be at once satisfactorily decided. Let us take a few texts and briefly explain them.

In Matthew xviii, CHRIST gives to the Apostles alone the power of loosing and binding, *i. e.* the power of remitting or retaining sin. "Amen. I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and

whatsoever you shall loose upon earth, shall be loosed also in heaven."

Now the Saviour, besides the twelve Apostles, had also seventy-two Disciples, and yet this power of loosing and binding is given only to the Apostles. Here is a distinction made by the Saviour himself, the same that we Catholics maintain there is to day between the clergy and laity.

Again, MATTHEW xxvi, the Saviour gives the Apostles alone the power of consecrating the Eucharist. "Do this," says He, "in commemoration of Me."

The Apostles alone were present with Him at the Last Supper, when He instituted the Sacrament of the Eucharist. Why, might we ask, was not His Blessed Mother, or some one of His Disciples there, also, on so important an occasion?

The reason is clear enough; because the Saviour, on that occasion, was going to institute the priesthood of the new law, and draw a line of demarkation that was to remain till the end of time. Hence, only the Apostles were present, and each and every one of them became a priest of the new law, just as soon as CHRIST had pronounced the words, "Do this in Commemoration of Me."

Again, in MATTHEW xxviii., He commands the Apostles to go and teach all nations, promising that He would be with them, and their successors, till the end of time. "Go ye, therefore," says He, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you always, even to the consummation of the world."

Now, one must be necessarily very short-sighted not to see in these several texts a broad line of distinction, drawn between the Apostles and their successors in office, and the rest of the faithful.

Protestants maintain that the Saviour established no external priesthood, and, consequently, deny that the clergy

and laity are, by divine right, distinct bodies of men. They assert that every one, by baptism, becomes a priest, and that all Church authority is vested in the people. The members being thus on a perfect equality, no one has the right to assume authority, nor teach publicly, till duly elected to office by his associates. When chosen, he preaches and teaches by the authority of the Church that chose him. This he may continue to do till another is elected in his stead, in which case all the authority given to him returns to those by whom it was originally granted, and the pastor that *was* becomes a *simple sheep*, in no respect different from the other members of the flock.

Now, though every Protestant may not be able to formulate this idea as we have, still, to an attentive observer, it will appear evident that it lies at the foundation of their thoughts, words and actions on Church affairs.

To its influence we may trace that disrespect with which the members of Protestant churches treat those of their preachers whom they conceive guilty of some misdemeanor. The public prints are occasionally full of the details of how this, that, or the other minister, was chased off by the members of his flock. The reason of all this is because they do not regard their pastor as a man sent by God to rule and direct them, but rather as a servant, of whom they expect so much work in consideration of so much pay.

We may now bring forward some passages of Scripture, to show that the authority of the pastors of the Church is not derived from the people, but directly from CHRIST. In Matthew xxxviii, the Saviour says: "All power is given to me in heaven and on earth, go ye, therefore, teach all nations." I find no trace here of the Protestant doctrine, that ministers receive their authority from the Church. Again: John xx: "As the Father hath sent me, so, also, I send you."

CHRIST was sent directly by the Father: and He sends His Apostles in the same way. Add to all this, that the

Church did not begin to exist, in a formal manner, until no the day of Pentecost. How, then, could the Apostles have received their authority from it; when as yet it had no existence?

Now, if the power had been given to the Church, to be transmitted to the minister, as the Protestant principle reads, every one must see that the Apostles, before beginning to preach and to administer the sacraments, ought to have asked for, and waited until they had received, the permission and authority of the Church. But they neither did so, nor was such a thing thought of in those days. The faithful looked to them for instruction and guidance, instead of presuming to give it.

To these texts of scripture that we have given, many others might be added, if necessary, in support of the Catholic principle; that the minister has his authority, not from God, through the people, but from Him directly. We do not mean, however, to assert that each one receives the right to teach and administer the sacraments immediately from God, as Quakers do; who quake and dance only as they are moved by the spirit.

By the word *directly*, we wish it understood that the power is given by God to the individual, and by him to another individual and so on in direct line always through the individual. It is not diffused among the members of the Church, and concentrated in one man as occasion requires, by means of an election.

In the next chapter we will state more fully how the body of the Church is organized, and will answer the objections that may be raised against all we have said in the present.

CHAPTER VI.

THE HIERARCHY.

We have shown that the body of the Church is made up of two parts, by divine right, distinct, viz: Of the hierarchy consisting of bishops, priests and deacons, and of the laity. A word about these terms before proceeding any further.

By the *hierarchy*, most persons suppose the bishops only are meant. This idea, which is incorrect, no doubt has its origin in confounding the first two syllables of the term, with the word *higher*. All Catholics understand that the office of bishop is of more exalted grade than that of priest or deacon; hence the tendency, because of the sound, to call the assembly of bishops the hierarchy. As to the priests and deacons, the majority take as granted that there is no word as yet invented for them; though *lowerarchy* would appear the most suitable, if it could only be brought into general use.

Such popular notions of *higher* and *lower archies* rest on a false assumption; and, are not only inaccurate, but directly contrary to an article of faith, defined in the Council of Trent, Sess. xxiii, can. vi., in which the hierarchy is made to consist of bishops, priests and deacons or ministers.

The word is a compound, and of Greek origin, being made up of *hieros*, sacred, and *archia*, authority. Hence, it expresses well that portion of the Church militant, whose right to command is sacred, because of divine institution. It will now be readily observed, that the antithesis lies, not between the ideas of *higher* and *lower*, but between those of *sacred* and *profane*.

The term *bishop*, as applied to an officer in the Church, is one whose meaning all understand. It comes from the Greek *episkopos*, an overseer. Few would recognize the

original in its English dress, for words, like battalions of soldiers, are changed mightily by a long term of service. So, at least, it has happened to that of which we are speaking; it has lost a third of its letters, and half of its syllables.

The word is employed once in the Old Testament, ii. Esdras, xi, 22. The officer spoken of there, though called a bishop, is of course, different from one in our sense. In the New Testament it occurs five times; used in each case as at present.

Priest, as the name of the officer, by divine appointment, next to a bishop, is also of Helenic origin; but, like HECTOR's ghost, so changed, that but few would recognize in it now; the long and sonorous *presbyteros* of the ancient Greek. Yet such is the case. The Roman was first, this time, in the work of mutilation. He took off the final syllable, and made it *presbyter*. The Frenchman took away another, and shuffled what was left into *pretre*. JOHN BULL staggered up, with too much brown stout in him to get more than one syllable out, and so the word *presbyteros*, an elder, has become shortened into priest. Presbyter, or priest, occurs six times in the New Testament, and is in all cases, applied to certain officers in the Church.

Some of the sectarians call their preachers *elders*, meaning thereby to be exceedingly scriptural. We have all, however, long since learned that a walnut cannot be changed into an orange by calling it so. Neither will calling Protestant preachers elders make them so, in the scriptural meaning of that word. It is required that some one, who has authority, should first impose hands on them, and grant certain powers, before we can allow those preachers to take seats among the old folks in the Church of God.

This same word, *presbyter*, or *elder*, has also afforded a base of operations to those who deny that there is offered in the mass a real and true sacrifice. The word '*iereus*', say they, which means a sacrificing priest, is nowhere applied in the New Testament to the ministers of religion.

If, as Catholics maintain, there is offered to God, in the Mass, a real sacrifice, then the word *'iereis*, and not *presbuteroi*, would have been used by the Evangelists.

We reply, the Apostles and Evangelists knew pretty well what they were about, whether they spake or wrote; neither did they ask for, nor require, the aid of heretics to enable them to make a proper selection of words. In fact, if we look well into the circumstances of the case, we will see the wisdom displayed in using the word elder or presbyter, for, if the term *'iereus*, or sacrificing priest, had been taken, the officers of the new Church might, in the vulgar mind, be confounded with the Jewish priests, who offered bloody sacrifices in Jerusalem, or with the pagan, who were to be found in all the principal cities throughout the Roman Empire.

Furthermore, it is false that the term *'iereus* is never applied in the Scriptures to the officers of the Church of CHRIST. In Chapter v. of Revelations, as may be seen by consulting the original, that those four and twenty elders, who, in verse 8th, are called *presbuteori*, in verse 10th receive the appellation of *'iereis*, sacrificing priests.

Of deacons, mention is made only three times in the New Testament. But, in Chapter vi. of Acts, we have a circumstantial account of their election, and of the duties they were required to perform. These three grades of officers, taken along with the laity, or people, constitute the body of the Church. We have intentionally erased from our list all cardinals, patriarchs, archbishops, archpriests, archdeacons, and such like, for these titles are of human origin.

Now that we have taken a view of the body of the true Church, and gained some idea of how it is organized, let us pass beyond the walls, and pay a visit to the outsiders.

DEAN SWIFT, and before him, ERASMUS, said that when the Pope weeds his garden, he throws what he has plucked up over the fence. By outsiders we mean such weeds. We

may divide them into two principal classes, schismatics the one, and heretics the other.

A schismatic is a man who, while retaining, in great part, and believing what the Church teaches, resists, nevertheless, the authority of the chief bishop. In other words, he is a man that aims at dividing the Church.

A heretic chooses for himself what he wishes to believe of all that GOD has revealed, and resists authority, along with assuming, impiously, the liberty to discriminate.

Thus it will be seen that a heretic is much lower in grade than a schismatic. But, as SHAKSPEARE says of rotten apples, there is small choice between them.

Of those called schismatics, we do not wish to speak at any length in the present chapter, for, though they refuse to acknowledge the Pope's jurisdiction, still, in other respects, their Church organization does not differ from ours.

Of heretics, properly so called, we make exception of the Anglicans also. They keep up, at least, the appearance of Apostolic succession. Hence DRYDEN has said of the Anglican Church, that it is "the least *deformed*, because the least reformed. '

Our business is with the Lutherans and Calvinists, and their imitators of lesser notoriety. Now, it is amusing to read the cock and bull story, given us by MOSHEIM, of how the ecclesiastical hierarchy began and progressed. In part ii, chapter v, of his Church History, this great light of Lutheranism says, that, in the first century, and from the time of the Apostles, the government of the Church was purely democratic, the entire authority having been in the hands of the people; there were, according to him, no bishops, superior to the elders or priests, in each Church.

We refuted one part of this statement in the last chapter, by showing that CHRIST gave the power directly to the pastors and not to the people. As to there having been no bishops, superior to the elders, in each Church: if *our great light*

had read over carefully, i Timothy v, 19 he would never have made so groundless an assertion.

In the scripture we allude to, ST. PAUL addressing TIMOTHY, whom he had made bishop of Ephesus, says to him, "and against a priest, receive not an accusation, but under two or three witnesses."

If he who has the right to examine witnesses, and judge the conduct of elders, be not the superior in office, then we confess inability to imagine in what official superiority can consist. Our *great light* goes on to say, in the same work, i Gen. i part chapter 2, that, about the middle of the second century, the councils changed entirely the face of the Church; diminished the privileges of the people, and increased the authority of the bishops.

The latter, says MOSHEIM, now assumed the right to make laws without consulting the people. These pretensions were greatly increased in the third century, when the bishops took away a good deal of the power which the priests or elders in the Churches had possessed. He regards ST. CYPRIAN, bishop of Carthage, as the principal author of these changes.

Now, if MOSHEIM had brought forward proofs to sustain his position, he might deserve some attention; but when he gives *his* word only, we can reply "*testimonium unius, testimonium nullius*," the testimony of one, the testimony of none.

We may ask, however, before dismissing him, what about the promise made by CHRIST to the Apostles, and their successors, that He would be with them even until the consummation of ages? We are inclined to think that promise must have failed, if MOSHEIM's testimony be true.

We would like to know how the bishops of Asia, of Syria, of Egypt, of the coasts of Africa, of Italy, could all have conspired to change the government established by the Apostles? Let MOSHEIM, or any one who believes as he, tell us how it happens that the government in all those

ancient Churches is episcopal; in no essential manner different from what it is in the Catholic Church of these United States.

Certainly the bishops of one and all those different Churches could not have been ambitious, nor is it reasonable to think that the people everywhere would have suffered with docility to be deprived of rights and powers inherited from their ancestors in the faith.

When our friends, who so much dislike episcopal rule, give us satisfactory answers to these few questions, we will then bring up positive proofs from the writings of St. CLEMENT, St. IGNATIUS and others who lived before the end of the first century, showing that in their day, the government of the Church did not differ from what we find it in ours.

The Presbyterians and Lutherans cannot bear the idea of a hierarchy, and yet, in practice, they each have one. Among the Presbyterians of Scotland, *e. g.*, each minister has under his control the elders of his Church. Twenty-four ministers form a presbytery or synod, at whose head there is a president. This president has a right to visit the parishes, admit aspirants to the ministry, suspend ministers, excommunicate, and decide upon all Church affairs.

It is about the same among the Lutherans; the only difference is that, instead of calling their chief man a president, they dub him superintendent. In this country all the Protestant Churches, with the exception of the Episcopal and Methodist sects, follow the Lutheran and Calvinistic system of Church government, sometimes modified in particular cases.

They elect their officers and pretend to have scriptural precedent in the election of the seven deacons spoken of in Acts vi. But they ought to know that, though the deacons were elected by the people, they had to be ordained by the Apostles. The people may render testimony to a man's

fitness ; but only those who are successors of the Apostles can ordain him.

In the next chapter we will consider more fully the case mentioned in Acts vi, of the election of the seven deacons, and attempt to define what the rights of the people may be on the subject under consideration.

CHAPTER VII.

THE SEVEN DEACONS.

We read in chap. vi of Acts, that when the number of the faithful had greatly increased in Jerusalem, there arose at the same time certain jealousies among them. The Apostles were far from approving of such, but they sought to remedy the evil by mild means, instead of rebuking the principal actors. To understand the disagreement, it must be borne in mind that, in those days all things were in common among the faithful. When one, possessed of wealth, had embraced Christianity, he sold his worldly goods and gave the proceeds to be used in supplying the wants of all indiscriminately.

At the time, not only a multitude of Jews, but also many Grecians had professed belief in CHRIST, and, it was from the latter came the trouble that occasioned the election and ordination of the seven deacons. The Grecians thought that more attention had been paid to the wants of the Jewish orphans and widows than to their own.

So, when the Apostles became aware that there was murmuring, they sought to remedy the evil at once. The multitude having been called together, they explained, that the preaching of the word and the administration of the sacraments, being of the first importance, they had not time to give special attention to the public tables.

At their request, the assembly chose out seven, who were to attend to this business, and see that an impartial use was

made of the public money. Their names were STEPHEN, PHILIP, PROCHORAS, NICANOR, TIMON, PARMENAS and NICHOLAUS. These have Greek names, and we suspect that most of them were of the same origin.

In this truly apostolic way was the danger of schism averted, and peace again restored. Such is the account given in Acts vi, of the election of the seven deacons.

Now, in previous chapters, we mentioned that in our own country most of the sectarian Churches elect their officers, and hold the principle that all power is vested in the people. In support of these views, they point to the election spoken of.

Before we are through, we hope to make it appear that neither from this, nor any other portion of scripture, can it be proved that the right of electing Church officers is essentially and by divine right vested in the people. And, furthermore, that something else is required besides election, before one can be rightly called a minister of the Church of CHRIST.

As but few, if any, of the sects have a well defined system of theology, we shall not waste time nor ink in attempting to condense into a tangible form their vague theories and practices in the election and inauguration of ministers.

When we have defined what the rights of the people are, according to the scriptures and fathers of the Church, the reader will then have a rule by which to measure the merits of any particular case to which his attention may be called.

We may state our position in the following words: From the election of the seven deacons, it may be inferred that the people have the right to nominate candidates for sacred orders, and render testimony concerning their merits at ordination. This is the first part. Its truth will become evident by even a cursory glance at the scripture of which we are speaking. But if any further proofs be needed, they may be found in the writings of the Fathers, which show that the

rights spoken of, on the part of the people, were freely exercised in the primitive ages ; as they also are at the present day, though, in a manner to correspond with the diversity of circumstances.

CLEMENT, third Pope after ST. PETER, in his letter to the Corinthians, writes as follows :

“ The Apostles, through JESUS CHRIST, knew the contentions there would be on the score of election to bishoprics. For this reason, being possessed of perfect fore-knowledge, they ordained bishops, and then gave form by which they (the bishops) being called away by death, others of approved lives, might succeed to their ministry; the entire Church testifying its pleasure.”

From these words we gather, that it was by the judgment and choice of the Apostles bishops were first constituted ; and after them, only such were to be raised to the dignity who had good testimony with the people.

CYPRIAN, bishop of Carthage, epistle 69, uses the following pointed language on the same subject :

“ For which reason the people, obeying the precepts of the Lord, and fearing God, ought to separate themselves from a sinful prelate, and take no part in the sacrifice of a sacrilegious priest; *since they have the power of choosing worthy priests, and of refusing unworthy ones.*”

From these words we see the right of the people to reject unworthy and select worthy ministers, was fully acknowledged in the third century, and by the great saint and martyr, CYPRIAN.

The Catholics of Germany have lately exercised the same rights in the case of DOLINGER, REINKINS, and others, who proved themselves undeserving of confidence.

We have said that the voice of the people is taken into consideration in ours, as in ancient times. This is truly the case, but it is done in a manner to correspond with present circumstances. Let us take a few examples.

The Pope is elected by the cardinals, who represent the people of Rome, each cardinal being the titular head of one of ancient parish Churches of the city. Hence, he votes for the Pope in the name of the people, just as a member of the legislature votes for United States Senator.

Bishops, according to the canon law, are elected by the cathedral chapter, composed, in great part, of the parish priests of the diocese. These are presumed to know the wishes of the people and vote accordingly. When a person is about to be ordained priest, there is one present who answers, in the name of the people, that the candidate is worthy.

We have now stated the rights of the people, regarding the election and ordination of ministers.

Secular princes, being at the head of the nation, sometimes ambitiously claim the right of speaking in its name, and of accepting or rejecting prelates appointed by the Holy See. This is what BISMARCK and VICTOR EMMANUEL are trying to do. We shall not wait to discuss the question, whether the wishes of these gentlemen can be said to represent those of the Catholic people over whom they rule. We go deeper, and establish a principle that will at once draw the prop from their pretensions.

The people themselves do not possess by *divine right*, but only by *apostolic concession*, the privilege of proposing candidates for orders, and of rejecting ministers whom they do not like. The truth of this proposition will be evident from the following considerations: "Let no man," says St. PAUL, speaking of ministers, "take to himself this honor, but he who is called of GOD, as AARON was."—[Heb. v.

Now, AARON was chosen by MOSES alone, without the counsel or assent of the people. CHRIST sent His Apostles without consulting the people. PAUL made bishops of both TITUS and TIMOTHY, without having asked the consent of the people. Hence, if the voice of the people be essential, that is, of *divine right*, in the election of ministers, PAUL would have gone beyond his powers, which no sane Christian man will affirm.

Furthermore, in Acts vi. we see a concession, on the part of the Apostles, not the acknowledgment of a right.

“Therefore, brethren,” said they, “look ye out among you seven men of good reputation, whom *we may appoint.*” The Apostles did the *appointing and laying on of hands*, without which those elected by the people would have had no powers.

From all this we may infer that the rights spoken of are not inherent in the people, but are concessions of the Church to avert schism. Let us, also, in conclusion, reflect on the hollowness of sectarian pretension.

They may, indeed, elect their officers, but have no one with authority to ratify the election, and give the chosen ones the power required for the office. This can only be done where there is a line of bishops coming down from the Apostles. If one link of the chain were broken, the whole world could not mend it. How futile, then, are the pretensions of sectarian ministers to pastoral authority, who do not possess a link at all of that golden chain that connects the Church of to-day with that of the Apostles, the Church of the Apostles with CHRIST, and, through Him, unites the whole to the throne of the living and eternal God, from whom all righteous authority emanates.

In the next, we will tell how to find the Church that has the Apostolic succession.

CHAPTER VIII.

HOW TO FIND THE TRUE CHURCH.

We have at the present day, and have had from Apostolic times, various Christian denominations. Each pretends to be the *true Church*, and maintains that all the others are so many synagogues of SATAN. Such being the state of affairs, all, we think, will see at a glance the necessity of certain marks by which to distinguish the Church of CHRIST from all others. Each farmer or trader has some particular

brand by which he knows his stock among those of other people. If he had not, in case one strayed, he would search for it in vain.

It is thus, too, in regard to Church organizations. There are so many that, before beginning search for the true one, we must determine if it has any peculiar marks, and, in case it has, what these are.

Now, God requires impossibilities of no man; hence, when He imposed the obligation of belonging to the true fold, He also arranged things that any one who seriously inquires may easily find it. He has impressed upon it certain characters or marks which belong to it and to no other. These are *unity, holiness, universality* and *apostolicity*.

At present, we will confine our remarks to the first on the list. Unity is an essential feature of the Church of CHRIST. The reader may wish to know what we mean by the expression. An essential property is that by which a thing is what it is, or that, which being taken away, the thing can no longer be conceived.

Thus, it is essential to a circle, that each and every point of the circumference be equally distant from the center. Any figure, no matter how round it may appear to us, is not a circle, unless it has the property we allude to.

So, when we say that unity is an essential feature of the Church of CHRIST, we mean that, without it, you can no more have a true Church than you can have a square circle. The unity we speak of is of two kinds: Unity in subsisting, and unity in teaching.

It will now be in order to show, from the Saviour's words, that the Church is one in its mode of subsisting. Our scriptural texts are ready and at hand. In Matthew xiii, 47, the Church is called *a kingdom*. Luke xiv, 23, it is called, by similitude, *a house*. John x, 16, it is styled *a sheepfold*. The singular number is always employed in speaking of it.

Now, let us bear in mind that the Saviour came from heaven, not only to redeem us, but also to teach the human

race, by example and by word. No expression of His was superfluous ; no similitude inappropriate. In fact, just as the microscope reveals wonderful perfections, even in the smallest works of GOD, so will a little reflection show the great wisdom displayed by the Saviour in the similitudes He employed.

Take the expressions, *kingdom, house, sheepfold*. Why use these in connection with the Church? Was it by chance that He took them from the scores of others? Verily not. Our illustrations are sometimes badly chosen ; *His* never, for He comprehended the present, and He knew all that was and is to happen until the end of time.

Let us see then, what there is remarkable in a kingdom that made him liken His Church to one. There is this, and it is worthy of consideration, that only one king is admissible at a time. “Two stars keep not their motions in the same orbit, nor can one England,” says SHAKSPEARE, “brook the double rule of HARRY PERCY and the Prince of Wales.”

As far as we have read in history, we have never yet learnt the name of a kingdom that was large enough for two kings, at once. Ancient Sparta had something of the kind, but, omitting to mention the animosities that always existed between the reigning families, we must remember that neither was king in the strict sense, for the sovereign power was really in the hands of the senate, composed of twenty-eight members, and of the *ephori*, five in number. Sparta was a republic ; and the kings were nothing more than hereditary consuls, with far less power than those of Rome.

Now, besides there being only one sovereign in every kingdom, what else do we find peculiar in it? That all who hold office in the realm, do so, either directly or indirectly, by the king’s authority. The general commands armies, the admiral steers fleets, the judge sits on the bench, and administers justice, all in the name of the sovereign.

What we have said of a kingdom, may be repeated of a house. In each well ordered family, there is one head,

whose authority is above that of all others. As to a sheepfold, not to speak of the shepherd, it is a well known fact that in each flock there is one leader, and where he goes the rest follow. This has been noticed by almost every one, and needs only to be alluded to.

From these similitudes, we see that the Church of CHRIST must have unity, must have some one at the head, for otherwise it would not be a kingdom, nor a house, nor a sheepfold.

The other kind of unity, which forms a mark of the true Church, is that of belief. CHRIST taught one system of truth. Hence, wherever His followers are, their belief is the same. There will be found among them no jarring opinions, at least, on the score of religion.

In conclusion we say: Should these lines fall into the hands of one who has not as yet embraced Christianity, but desires to do so, yet is uncertain, in the multitude of conflicting sects, which is the right way; to such a one, we would in Christian charity suggest, to choose that Church which has the mark of *unity*, which is a *house*, a *kingdom*, a *sheepfold*, for it alone bears upon it the divine seal, the character impressed by the Saviour, by which He wishes you to know it.

And should any member of an heretical sect see this, let him reflect, and ask himself the question: Is there any one in my Church, who holds a place analogous to that of a sovereign in a kingdom, to that of a father in a family, to that of a leader in a flock? If not, then let him know that he is in the wrong fold.

It will not do to say that CHRIST is the head of the Church, and that no other is necessary. True, He is its invisible head, but He is also the head of all earthly realms, King of Kings, and Lord of Lords. But who will on that account, say that earthly sovereignty is an usurpation? The Church of CHRIST on earth, being a visible body, must have a visible head. It would be a monster if it had not.

In the next we will show that the organization known as the Catholic Church has the unity we speak of in its mode of subsisting.

CHAPTER IX.

CATHOLIC UNITY—SECTARIAN DIVISIONS.

We saw, in the last chapter, that unity is one of the marks by which the true Church may be distinguished. In the present, our purpose is to show that the Catholic Church, and no other, has impressed upon it, the mark in question. Let us at once proceed to the work.

The Church of CHRIST is a kingdom ; and, in every kingdom there is one, and only one chief. In the Catholic Church there is one, and only one visible head. Thus far the analogy is perfect. In a kingdom, all who exercise authority, are appointed, either directly or indirectly, by the sovereign. In the Catholic Church all admit the Pope to be the source of ecclesiastical jurisdiction.

Thus, for example, in the Western Church, all bishops, whether elected, according to canon law, or appointed by concession of the Holy See, must await the pope's confirmation before assuming direction of the affairs, whether temporal or spiritual, within those dioceses to which they have been elected or appointed.

As regards the Oriental countries, though the system is somewhat different in practice, it is the same in theory. In the East there are five patriarchs, each of whom has the power to choose and consecrate bishops, without consulting the Pope. Yet, those very patriarchs themselves must, before assuming authority, get the consent and receive the confirmation of the Holy See.

We have now said enough to show that in the Catholic Church there is one, and only one head. This is a point that

needs no great marshaling of arguments to sustain it, for almost every one knows that Catholics, every where, admit the Pope's supremacy.

Let us now cast a glance over the way toward the camps of "our separated brethren," as some good natured people call the heretics of our times. Let us observe if all, or any one of the sects, can be said to have that unity in subsisting, which is so prominent a feature in the Church of which we are members. To speak of the sects collectively would be useless, for, it is well known, there is no man on earth whom they acknowledge as head.

It is vain then to say that all, taken together, constitute the Church of CHRIST. They do not convey to our minds the idea of a kingdom, and very far are they from giving us that of a house. Each sect is independent of all others, each congregation perfectly free to follow its own fancies, and each individual, as occasion requires, will let it be known, that he too has *a head of his own*.

Taken collectively, the sects present a most deplorable picture of confusion. One is pulling in this way, another in that, and, like a gang of imperfectly broken oxen, yoked together, they go in for cracking necks without mercy.

As we fail to distinguish anything like unity among them, taken as a body, let us single out some one, and examine its claims. The organization known as the Episcopal Church will best suit our purpose, because it is, comparatively speaking, the most perfect of them. Has the Episcopal that unity, which, as we have seen, is a mark of the true Church of CHRIST? Is it a kingdom? If so, who is sovereign?

We know who is its head in Kentucky, and in some of the other States of this Union. But that is not enough to give us the idea of a kingdom. Who is head of the Episcopal Church for the entire world? The only answer to this question will be—*there is none*. What follows? That

in the most perfect of all sects there is a palpable lack of unity in its mode of subsisting.

Take another case, or, rather, a different view of the same one. Consider the claims of the Church of England. Do we find unity there? It must be confessed we do, if not in the belief of its members, at least in its mode of subsisting. The Queen is the head of it, and all Anglican Bishops hold their places by her authority. Each sovereign of England, from the days of HENRY VIII., is the head of the Church and of the State. During the reign of ELIZABETH the pretensions of HENRY were more fully carried out. To such an extent was this the case, that each Bishop within the realm who wished to retain his See was obliged take the following oath :

"I declare, in conscience, that the Queen is the sole, supreme governess of the Kingdom of England, *not less in spiritual matters* than in temporal, and that no foreign prelate or prince has any ecclesiastical authority in the kingdom. Hence, I altogether renounce all foreign powers."

By this declaration, it will be observed, that the sovereign of England is acknowledged the head of the Church. Hence, to outward appearance, there is as much unity in the Church as by law established in the British dominions as there is in ours. But is this unity of the right kind? Is it such as CHRIST established? We think not, and, in support of our opinion, we would call attention to Matthew xvi., where the Saviour says to one of His Apostles :

"Thou art PETER, and upon *this rock* I will build my Church, and the gates of hell shall not prevail against it."

From this passage alone, not to speak of what is said in John xxi., we see that PETER was made the earthly head of the Church, and men, after having once sworn allegiance to CHRIST, were bound in conscience not to break off communion with His vicar

We would like to know if VICTORIA is the successor in office of ST. PETER. If so, we have never seen any proof of the fact, nor any attempt at it.

Does she pretend to be the head of CHRIST's Church in such a manner that all who refuse to obey her in spiritual things commit a sin? We think not; it would be folly on her part to make such pretensions. For, who has given her the right to command in the Church of God? Certainly it was not the Saviour, for the kings and queens of England were not dreamt of when the Church was first founded. She has, therefore, no divine right to command, and, by consequence, no one is bound in conscience to obey her in spiritual things. For, when God gives not the right to command, he does not impose the obligation to obey. Moreover, CHRIST intended that His Gospel should be preached over the entire world, and as a consequence that His Church should have equal extension. Hence, if the Queen of England is the head of the Church of CHRIST, at all, she must be so everywhere. But, how heartily Bishop SMITH, of this State, would laugh if VICTORIA should send him a letter informing him that he was suspended from office, and that she had in her apostolic solicitude, appointed another in his stead. The head of the Church would be apt to get a back answer.

Thus, we have taken the most perfect of all the sects and have searched it for unity in vain. We only found a counterfeit, that even a child may detect. Of the small sects, scattered throughout the country, we do not think it worth while to speak. They are like fishing worms—the heads and tails are all alike.

In our next we will take up the question of unity in belief, and show that, in the Catholic Church, the faithful believe not only alike, but that it is impossible there should be differences of opinion, on any question essential to man's salvation, among them.

CHAPTER X

ALL CATHOLICS BELIEVE ALIKE.

That unity of belief amongst its members is a mark of the true Church few reflecting persons will deny. The Saviour taught one, and only one, religious system, and wished his followers to believe each and every article of it. All who embrace this system believe alike, because truth is everywhere consistent with itself. If there were a difference, it would result from the fact that one or the other believed less or more than the Saviour taught.

We may then say with truth, that even a general knowledge of who CHRIST was, and what He came on earth to accomplish, would, of itself, convince us that the belief of His followers must be one and the same. What right reason may gather from the consideration of a few general principles, revelation renders yet more clear. Let one passage, with a short explanation of it, suffice: Eph. iv. 5. PAUL, exhorting the faithful to continue in unity, makes use of these expressive words:

“One Lord, one faith, one baptism.”

To understand more fully the force of this saying of the great Apostle, we must bear in mind that the word *faith* has a triple meaning. By attending to this, we may avoid confusion of thought, and set to right expressions we frequently hear use made of by heretics. The latter speaking of faith, often mean by it, nothing more than a certain confidence in the Saviour's merits. This corresponds exactly with what we mean by *presumption*, as used in the catechism.

The writer has often heard the expression, “he died with great faith in JESUS,” in connection with the name of some hardened old sinner, who after having spent nearly his whole life in the service of the DEVIL, and well feathered his

earthly nest with illicit gain, at last joined some sectarian conventicle, in order to ease his conscience, or else, may be, to die in the fashion. By joining the Church, such old hypocrites imagine that JESUS takes upon His own shoulders all their iniquities, and squares their debt at a blow—so glad is He to get hold of so much respectability. They die, generally, “with great faith in JESUS,” which means in simple terms, that they pass out of this world with a foolish expectation of salvation, without making proper use of the means to obtain it. That we call, not faith, but presumption of GOD’S mercy, which is a sin against the HOLY GHOST.

In the second place, the word *faith* is used to express that divine virtue infused into our souls, by which we believe all that GOD has revealed, and the Church proposes for belief. Finally, *faith* or *the faith*, means the aggregate of those truths taught by CHRIST of the Apostles.

Now comes the question, to which we desire to invite attention. When PAUL says faith is *one*: In which of the three senses does he use the word? A little reflection will show, that it is in the last. He mentions it in connection with Baptism, and GOD, which, to us, are objective ideas. The conclusion we draw is, that, according to PAUL, objective faith is *one, a unit*, and all who belong to the Church of CHRIST must hold it as such. It will not do to say, as once did a sectarian deacon to the writer, when speaking on the subject of the Real Presence. “Well,” says Mr. Deacon, when argument had failed, “it appears to me that a great many of these things are merely matters of indifference, and provided one has faith in the Lord, I think he will be saved, no matter what denomination he may belong to.”

We were not prepared to coincide with his liberal views, considering what the Apostle says about being “careful to keep the unity of the spirit in the bond of peace. . . . till we all meet in the unity of faith,” Eph. iv. 3, 13. We suspect that enough has been said to establish the fact that unity of belief, among the members, is a mark of CHRIST’S

Church. We will next proceed to investigate which of the various existing denominations has the unity we speak of. Let us take, at first, the Catholic Church. Now, as we cannot see men's thoughts, we must judge by such facts as are patent to all, and by principles which are called *a priori* by logicians.

We see in these United States, almost every day, occurrences that might well open the eyes of Protestants. When a German, a Frenchman, Englishman, or Belgian, comes to this country, he does not find the Catholic Church different from what it is in his own. He finds here Catholics believing just the same as there. It would not be different were we of America to travel in Europe, Asia or Africa; our religious opinions would suffer no shock at hearing them speak of the Church.

But, it is not alone of the fact, that we wish to speak, but also of the principle on which it is based. Catholics, as long as they wish to remain so, cannot help believing alike, for, with us, it passes for a principle, that CHRIST established in His Church a living teaching authority, according to whose lessons must be squared the belief of each individual.

This authority, of which the Pope is chief representative, is neither dead nor dumb, but stands ever ready to admonish and direct the faithful, and not alone that, but to condemn whatever is contrary to faith and morals. Hence it is that, in the Catholic Church, not only have we unity of belief among its members but also the principal by which it is maintained—authority. We will next briefly consider the question of unity of belief outside of the true fold.

Here also, a difficulty presents itself at the very threshold. We cannot take a heretic in each hand, and, holding them up between us and the light, say this one's liver is of a different color from that one's. We can only judge from eternal facts, and *a priori* principles, also, in this case, as in that of Catholics. The facts, however, are of a

nature quite satisfactory for our purpose. We need not quote Scripture, nor the Fathers, to show that Presbyterians do not believe as Episcopalians. That Methodists and Campbellites won't agree. That Hardshell and Missionary Baptists won't pull together. That, though Quakers may shake and Shakers may quake, yet, the shake of the Quaker is not the shake of the Shaker nor the quake of the Shaker that of the Quaker.

Now, as regards the belief of the members of some one particular sect: In those cases where books on Theology have not been published, it would be difficult to show how the belief of one differed from the others. But, as far as the old sects are concerned, the job has been done, in a masterly manner, by the illustrious BOSSUET, in his work entitled *Variations*.

However, should any Catholic for amusement sake, desire to find out the diversity of opinion among the members of some of our modern sects, let him carry out the following plan, and he will succeed to a miracle. Let him, in his own mind, single out some ten or a dozen of the more intelligent members of some sect—let him then, without exciting suspicion, ask each one separately, if he believes all his preacher has said from the pulpit for the last six months. We are greatly mistaken, if nine out of ten don't answer in the negative.

The experiment is an amusing one, and ought to be tried. Now the cause of this entire lack of unity in belief among Protestants, is the want of the principle of authority. If we were to remove that, even in the Catholic Church, the passions and private interests of men would turn it, also, into a babel, as confused as that of any of the heretical sects of our day. According as each heresiarch broke off from the true Church, he denied the principle of a teaching authority; and established, in its stead, that of private interpretation. The consequence has been deplorable, for we have now,

outside of the true fold almost as many religions as there are heads.

In the next we will consider *holiness* as a mark of the true Church.

CHAPTER XI.

THE TRUE CHURCH IS HOLY.

In Ephesians v, we read, that CHRIST suffered and died that He might sanctify His Church; and in the same epistle chap. i, PAUL says, that CHRIST “chose us that we might be holy and immaculate.” Furthermore, in his epistle to TITUS, the same Apostle, speaking still of CHRIST, says:

“He gave himself up for us that He might redeem us from all iniquity, and that He might cleanse for Himself a people acceptable, and follower of good works. ii, 14.”

From these texts, and from others which could be readily brought forward, it will be seen that the Church must be holy; that sanctity must form a peculiarity distinguishing it from all spurious sects, that pretend to be, but are not Churches of CHRIST. In fact, there is no man professing Christianity so lost to all sense and reason that pretends to say that the true Church of CHRIST can be otherwise than holy.

The difficulty, if there be any at all, is in regard to the *manner* in which this mark, inasmuch as it is a visible one, distinguishes the true fold from all synagogues of SATAN. In the present, and also in a future article, we intend to show that the mark of holiness belongs to the Catholic Church and to no other.

Let us, in the first place, observe the distinction that must be drawn between the holiness of an individual and that of the Church. When speaking of any particular person living at present in the world, we cannot say with absolute certainty whether he is or is not holy in the sight of God. We

may have what is termed moral certitude in his regard, but to know absolutely that such or such a person is in a state of grace at a given time, without a special revelation, is impossible. "There are just and wise men," says the Scripture, Eccl. ix, 1, "and yet no one knows whether he is worthy of love or hatred." If a man, then, cannot tell, with absolute certainty, whether he be the friend or the enemy of GOD, for a much stronger reason he cannot say whether his neighbor is or is not in the state of grace.

Why so? Because it is not necessary for a man's salvation that he should know the spiritual condition of his neighbor; hence GOD has placed no external marks on any person by which we can tell the state of his soul. But, with the Church it is different. To belong to the true one has an important bearing on our salvation; therefore GOD has given us connecting links, by which we may, with certainty tell whether the Church to which we belong is or is not holy. What these means are we will now proceed to investigate.

How, then, is the Catholic Church holy? It is so, primarily, by reason of its founder JESUS CHRIST—by reason of the doctrines which it teaches, and of the heroic sanctity of so many thousands of its children. *The Church is holy by reason of its founder JESUS CHRIST.* Let us pause here and consider the force of these words. There are contained in the sentence, two propositions. First, that CHRIST is the founder of the Catholic Church; and secondly, that He was holy. Let us examine each separately. CHRIST is the founder of the Catholic Church. How do we know this? From history. Starting from our own day we have a continuous chain of writers until we go back to the earliest times even to the birth of Christianity. These, as occasion requires, make mention of a Catholic Church, founded by CHRIST. Thus, at the present day, we have, among others, the celebrated theologian, PERRONE. In his works he speaks of a Church founded by the Saviour. Going back to the

sixteenth century, we find Cardinal BELLARMINE bearing the same testimony. Going still farther, we have for the tenth century, a BERNARD. AUGUSTINE, Bishop of HIPPO, gives testimony for the fourth century; TERTELLIAN for the second.

Thus, we get among the *Apostolic Fathers*. One of the latter, CLEMENT, was the companion of PAUL, and fourth Pope of Rome. It is of him the Apostle speaks, Phillip iv, in these words :

" I pray thee also, thou faithful companion of my labors, to aid those women who have labored with me in the gospel, along with CLEMENT, whose names are in the Book of Life."

All these whose names we have mentioned, either directly or indirectly, speak of a Church founded by CHRIST, identical with the Catholic Church of to-day.

Besides these, there are also scores of others, forming we may say an unbroken chain of evidence, reaching from our own day to the time when CHRIST lived here on earth.

Another way of showing that CHRIST is the founder of the Catholic Church, is by taking the succession of the *Popes*. It is an indisputable fact, that there have been Popes in Rome since the time of the Apostles, and, each not only declared himself successor of ST. PETER, but was acknowledged as such by the whole world. The Popes identify themselves with the Catholic Church, and give it that relation to CHRIST that effect has with cause, for one of his Apostles, viz: PETER, stands first on the list of the Bishops of Rome.

It will be seen, from these various considerations, that the Catholic Church goes back as an organized society to the time of CHRIST, and bears that relation to him to that an effect does to its cause. The other proposition, of which we spoke, viz: that CHRIST is holy, needs no proof here. We believe that He is the Son of God, the Second Person of the Blessed Trinity, and, consequently, incapable of sin.

Having shown that the Catholic Church is holy by reason

of its founder, let us next consider whether any other religious denomination can claim sanctity on the same ground.

We have at the present day various sects, some of which, such as *Nestorians*, go back to a very remote period—not however, by some hundreds of years, to the time of CHRIST. But those we have dealings with in America are quite modern. None of them go back as organized societies beyond the sixteenth century. Not a few, such as the Methodist, Campbellite and Mormon, do not go even that far. Yet strange to say, nearly all claim the Saviour as their founder. But how CHRIST could have founded a society fifteen or sixteen hundred years after his death is not easily understood. To illustrate we will take an example.

Suppose some man in Ireland, should at the present day, organize a society, whose aim was to free the country from the tyranny of the English, and should, after having done so, give out that GEORGE WASHINGTON was the originator of the society in question. Do you suppose he would get many to believe what he said? We think not. The first question asked, would be this: Can you prove from history that this organization of yours goes back to the time WASHINGTON lived? can you show that it has the relation to him that effect has to cause? Unless you make clear these two points you will succeed in persuading only the uninformed that your society came from the brain of WASHINGTON.

Now, the members of the sects are in the same predicament. Can any of them prove that their organization goes back to the time of CHRIST? Can they show connection with him as effect with cause?

We have seen some attempts at it, but none which a candid man would not at once throw aside, as either unintelligible or dishonest. The sects may pretend that they teach the doctrines of CHRIST, but they cannot in reason claim him as a founder, unless they first make clear the two items to which we have alluded. From all this we may gather, that CHRIST is the founder alone of the Catholic Church, and,

consequently, that it alone has the mark of holiness because of its founder.

In the next we will pursue, a little farther, this same question.

CHAPTER XII.

HOLINESS A MARK OF THE TRUE CHURCH.

In Chapter xi, after having shown from the Scriptures, that holiness is a mark of the Church of Christ, we considered the claims of the Catholic Church to the mark in question. We referred to the fact that, of all the denominations existing at present in the world, and claiming CHRIST as their founder, *it* alone can fearlessly appeal to history. It alone had an origin contemporary with the Apostles. We can easily name the time when each and every one of the others began, and can lay a finger on the men who first organized them. Where was Protestantism in general before LUTHER? Where was Episcopalianism before KING HENRY? Where was the Baptist society before the time of STORCK and MUNCER? Where was Methodism before WESLEY? Where was Campbellism before CAMPBELL? They were all where JOB's boils were, before SATAN got permission to afflict him. They were in the possibility of hell, but no where else. Hence the Catholic Church is positively the only one that goes back, as an organized body, to the time of CHRIST. It is the only Church that can, with any show of reason, claim Him as its founder. This is a fact that any one may find out who is ignorant of it, but willing to make use of even a part of the diligence in searching for truth, which men are accustomed to employ almost every day in things of less importance.

There may be some men of limited education, who do not know all we have said concerning the divine origin of the Catholic Church; but this ignorance will not excuse them;

because they can very easily find out, if they feel really interested in the matter. We may then say, in all truth and sincerity, without fear of contradiction, that the mark of holiness, *by reason of its founder alone*, is so clearly stamped upon the Catholic Church that even he who runs may see it.

Now as it would be clearly ridiculous in any of the sects to claim CHRIST as immediate founder, and consequently unreasonable that they should pretend to the character of holiness, exactly on the same grounds that we do, hence they get around the difficulty, in a manner that may be satisfactory to ignorant and unread people, but not so to him who is willing and able to investigate the truth, and equally prepared to accept it, when discovered.

They say: we don't deny that the Catholic is the oldest Church; that it was founded by CHRIST, if you will; but, we maintain that, in the course of time, it fell away from its original purity—it became corrupt. This being the case, GOD raised up such men as LUTHER, CALVIN, HENRY VIII, and others to reform it; or, at least, to lead forth GOD's people from it—pretty much in the same way that MOSES once rescued the people of Israel from the bondage of PHARAOH. This is, substantially, the plea they go on. They make use of the Catholic Church as a bridge, whenever they want to establish a connection between themselves and CHRIST, but, when that is not the question under consideration, they speak of it as an institution altogether rotten and unsafe.

We will now take up this idea, and, after having ventilated it somewhat, each candid man will see how exceedingly false and fallacious it is. First, they say the Catholic Church became corrupt, second, that LUTHER, CALVIN and others were sent to reform it. Both the one and the other of these assumptions are untrue; the Church of Christ, cannot by any possibility, lose its purity. “*You are the salt of the earth,*” says the Saviour to the Apostles. Now it is

a well known fact that you may take a handful of salt and bury it in the ground for fifty—a hundred—a thousand years, and at the end it will still be salt. It will not decompose like other substances. It is thus with the teachings of the Apostles and their successors in the ministry. The salt will not lose its savor. But, as we will have occasion to speak on this subject, when treating of the *indefectibility* of the Church of Christ, we merely for the present allude to it.

CHRIST made His Church to last till the end of time. He was a good workman, and He has *warranted* His work. "Behold," says He to the Apostles and their successors, "I am with you all days, even to the consummation of the world." Hence there was no need at all that such *botches* as MARTIN LUTHER, JOHN CALVIN and others should set about remodeling what the Omniscient had fashioned. We would say, further, that it was on their part an act of *blasphemous impudence*. The Church of Christ can never need reformation in her doctrines touching *faith* and *morals*; for reformation supposes previous deformation, and the spouse of CHRIST cannot become deformed.

There is in the museum of the Capitol at Rome a celebrated statue, known under the name of the *Dying Gladiator*, about which LORD BYRON wrote those beautiful lines found in the IV Canto of *Childe Harold*, and familiar to almost every school-boy. The statue is regarded by the best sculptors as a master piece. As a work of art, humanly speaking, it is perfect. Any changes made on it would certainly be for the worse. Now let us suppose that some third or fourth class artist, on seeing this wonderful piece of workmanship, should take it into his head, that, after all, it is not so perfect as people think it to be. Suppose he took the resolution to remodel, according to his notions, the first opportunity he got. Would not every one regard such an artist a fit subject for bedlam?

But, take for granted, that this same *botch* should carry his folly to such an extent, as to come into the very room

where the statue is, and mallet and chisel in hand, should begin the work of *touching off*. What would the guardian be likely to say, on finding such an individual at such work?

Let us now apply this to the case of which we have spoken. The Church of CHRIST is a masterpiece, chiseled out and made perfect by no less a personage than the Son of GOD. What folly, then, that such men as LUTHER and CALVIN should have taken it into their heads to retouch what CHRIST himself had modeled and finished. Hence, we find the Popes of every age, the faithful guardians of that most noble piece of workmanship, whip in hand, ready to scourge from the sanctuary all who, through malice or culpable ignorance, conceived, and sought to put into execution their designs of changing it.

But, may be some one will say, that the reformers of the sixteenth century, having had authority direct from GOD, were not bound to pay attention to man's prohibition. Let us examine a little into this case. Were LUTHER and CALVIN sent by the Almighty to remodel the Church?

We may answer, that, at least, both were not sent. Why? Because their testimony did not agree. If both had been sent by GOD they would have told the same story.

But, was either of them sent? We hope, before concluding, to show that neither the one nor the other had a divine mission to reform the Church. A mission to reform or modify the Church is either *extraordinary* or it is *ordinary*. An extraordinary mission is where one is sent directly by GOD Himself. The Saviour, MOSES, and the Jewish prophets had extraordinary missions; they proved it by miracles, and by most holy lives, which are the signs that accompany that kind of mission.

Any man who pretends to have a divine extraordinary mission, without miracles and a saintly life, is an impostor. As to an ordinary mission, it is one which comes directly from GOD, through that authority which He has established in His Church here on earth.

Now, LUTHER had neither an extraordinary mission nor an ordinary one to reform the Church. He worked no miracles, besides his morals were very corrupt.

CALVIN once took it into his head to perform a miracle. He hired a man to *play dead*, that he might, at the proper time, raise him to life. When all things were ready for the miracle, and the crowd stood by, gaping at the dead man, CALVIN arrived on the ground, and, after some preliminaries, he looked solemnly up to Heaven, then at the *bogus dead man* and called out, "*In the name of JESUS CHRIST, of Nazareth, I say unto thee, arise.*" But the wretch did not arise; the justice of GOD had overtaken him, just as his accomplice had pronounced the words.

These are the miracles worked by the Reformers. CHRIST and the Apostles restored men to life bodily and spiritually. Our Geneva Apostle took away the life of the body, at least in this case; and destroyed the souls of many by his pernicious doctrines.

ERASMUS, in his own witty way, said of the Reformers that, so far from raising men to life were they, not one of them was known to have ever cured even a lame horse. From all this it will appear that those men had not extraordinary missions. But neither had they an ordinary one, for both were excommunicated by the existing authority.

We shall not, at present, dwell further on this subject. But, by a little reflection on all we have said, it will be seen how fallacious is the idea, that lies at the bottom of sectarian thought on the Church, viz: that the Reformers of the sixteenth century had their commissions from GOD. Let us hence conclude, that each and every one of the Reformed Churches, far from being able to connect themselves with CHRIST through the Catholic Church, are nothing more nor less than counterfeits, base impositions put in circulation by unscrupulous agents of SATAN, calculated to deceive, and effectually doing so every day. If we take this view of the matter, which is, in fact, the only one that can with reason

be taken of it, we will readily see that, instead of the mark of holiness, each and every one of them has impressed upon it the brand of imposture and deceit.

In our next we will consider the claims of the Catholic Church to the mark of *holiness* by reason of the doctrines, and the eminent sanctity of so many thousands of its children.

CHAPTER XIII.

HOLINESS A MARK OF THE TRUE CHURCH.

In the two previous chapters, our main object was to throw into relief the fact that the Catholic Church was founded by CHRIST, the Saviour. This point, once fairly established, the rest follows as a natural consequence.

Were we writing for the instruction of Turks or heathens, before undertaking to prove the holiness of CHRIST's Church, order and right reason would require that we should first establish on a firm basis the sanctity of CHRIST himself. But, as our efforts are principally for the benefit of those who admit the Saviour's divine mission, we prove the holiness of the Catholic Church by showing that it is His work.

Having done so, we might let the matter rest, and turn our attention to some new questions. We are convinced, however, that in a work like this it is better not to be too brief, lest we at the same time become obscure. The proposition, *Christ founded the Catholic Church, and, therefore, it is holy*, may be clear enough and sufficient for a theologian, but not so to others, whose pursuits in life may be such as not to afford time to draw out truths to their full extent.

We will, therefore, in the present chapter, bring forward some other reasons that go to confirm all that we have said about the Church being holy, because of its founder.

The Catholic Church is holy by reason of its doctrines. We cannot, as a matter of course, take up each point of our holy faith and show its conformity with right reason and revelation. This would be a lengthy task, and though an attempt at it would be out of place here, it is well to know that it has been done most effectually by scores of our theologians. Let it suffice to say that not even our ablest and bitterest enemies have ever succeeded in showing, in a satisfactory manner, that the teachings of the Church is contrary to revelation and sound morals. When an attack is made, recourse is had to misrepresentation. And to the shame of many sectarians be it said that whereas they are willing and ready to listen to, and even applaud, the *montebank* who comes before them to vomit his abuse, they will not, with the same readiness, come to hear a refutation of the calumnies uttered.

But we lay no particular stress here on the doctrines of the Church, taken separately, as a mark of holiness, because a mark of the Church ought to be such as not to require much investigation to discover it. There is one doctrine, however, that may and ought to be spoken of in this connection. We refer to that regarding the necessity of confessing one's sins. This, in itself, cannot fail to impress any candid mind with the idea that the Church, which advocates and enforces it, has no slight claims to sanctity. Besides it is a practice that is well known to the most ignorant heretics. We have never yet met a Protestant that had not some idea, however distorted, of the fact that in the Catholic Church people had to confess their sins.

To illustrate more fully our meaning, and show how this one doctrine is holy, and at the same time no small proof of the sanctity of the Church which puts it in practice, let us take an example :

JOHN SMITH, a nominal Catholic, has, we will say, for ten years been in the service of WILLIAM BROWN, and during that time, at different periods, has taken from his employer

money to the amount of one thousand dollars. At the end of the ten years SMITH falls sick, and feeling that his last day is approaching, he asks for the consolations of religion. A priest is sent for, who hears his confession, and in the progress of it inquires whether he has wronged any one in money matters. Then he says: "Unless you restore to BROWN the money you have taken from him, I cannot absolve you, neither will God forgive your sins." The consequence of this is the restoration of the money to its lawful owner.

Where among other sects can we find a doctrine or practice like this? Where is the preacher, at the bedside of a rich heretic, who would dare tell him, with the knowledge of his heirs, that unless he restored to the rightful owners all ill-gotten goods, God would not receive him into his friendship. We have never heard of a preacher that made any great ado about such a matter. Neither have we known a case of where one refused to preach a rich man into heaven, simply from the fact that he had, at the time of his death, some few thousands belonging to his neighbor, and refused to part with them.

They tell a story of an old negro woman who had stolen a goose from her preacher. On the following Sunday she came up along with the others to receive the "*sacrament*." "Aunt DIXAH," said the preacher, "ain't you forgot 'bout dat goose?" "Oh, you jist git out," said Aunt DIXAH, "think I's gwine to let an old goose stand twixt me'n de Lord!"

It is a good deal the way outside the Catholic Church. No one thinks of refusing to fly to the arms of JESUS on account of a few miserable dollars that stand between.

Straws show which way the wind blows, and when thrown on the water, they indicate the course of the stream. Let us then take notice of a little fact whose truth will not be questioned. It may be compared to the straw, unimportant in itself, yet to the reflecting mind it tells a tale.

The State of Kentucky is the happy possessor of a number of excellent turnpike roads, the property, in most cases, of private companies. Along with being a convenience to the public, these roads are a source of emolument to the stockholders, and, of course, they try to make as much out of them as possible. Now, what significant fact do we find in connection with these same "pikes?"

Fully five-sixths, and probably a higher average, of the toll-gate keepers are Catholics. Why is this? Are the Catholics chosen because especially beloved by the stockholders? Not at all—but the companies find out, by experience, that more money is handed in at the end of the month by the Catholic toll-gate keepers than by others. Hence, *they* get the preference, for the children of this world are wise in their generation. When there is a question of gaining a few dollars, they have no trouble in recognizing the true Church by the honesty of its children; but when there is a question of saving their own souls, they become at once short-sighted. Does not this fact alone tell a tale, and who will, after consideration of it, dare affirm that the heretics of this State are in ignorance invincible on the subject of the true Church?

Let us now consider, briefly, another striking proof of the holiness of the Catholic Church. It will not be denied that *voluntary poverty, perpetual chastity and entire obedience* are strongly recommended in the New Testament. CHRIST, the Saviour, during his mortal life gave an example of each of them. His Apostles followed in His footsteps, and recommended to the faithful to strive in the same direction.

Now, in which of the existing forms of religion do we find these counsels carried out in spirit and in truth? Where have you ever seen a heretic that was poor from choice? Where have you met one that led a single life for greater perfection's sake? We have seen plenty of heretical old bachelors, and old heretical maids, too, that pretended to

lead lives of celibacy from choice. But people generally choose to doubt their sincerity.

As regards entire obedience, it would be difficult to ascertain, with certainty, whether "our separated brethren" obey the laws of the land, for conscience sake, or whether it is, because the sheriff bears not the *halter* in vain. We may say, however, of all heresies, from beginning to end, that they are only so many rebellions against lawfully constituted authority.

The bloodshed in Germany, during the *war of the peasants*, and that which flowed on the feast of ST. BARTHOLOMEW, in France, were both occasioned by that turbulent and rebellious spirit, infused into their deluded followers by the early Reformers.

Hence, when there is question of the practice of the Evangelical counsels, we will seek for it in vain among the sects. On the contrary, in the Catholic Church, there are thousands of men and women, in religious orders, who live long lives in the daily practice of them.

We have said nothing like this could be found among the sects—a mistake—there are the Shakers. But, ye powers! What a parody on the religious orders of the Catholic Church. Take a Shaker and place him along side a Jesuit or a Benedictine, and what have you? A Muscovy drake along side of an eagle—DIOGENES by the side of ST. PAUL.

Another proof of the holiness of the Catholic Church is the fact that, whatever nations have been converted to Christianity from Paganism, were so converted by her missionaries. The tree may be known by its fruit. And the fruit of that old tree, which the Saviour planted, has been abundant. But, what has Protestantism done for the spread of Christianity? Nothing. The day is fast approaching when it shall be hewn down and cast into the fire, for such will be the fate of every tree that brings not forth good fruit.

In our next we will speak of *universality* as a mark of the true fold.

CHAPTER XIV.

CATHOLICITY A MARK OF THE TRUE CHURCH.

The English word *catholic* is a modification of the Greek adjective *katholikos*, which means *universal*. The Catholic Church then, in plain English, means the universal Church. How it came to be so called we will explain in a future chapter. Our present purpose is to show that universality is a mark of the true Church. Let us examine the Scriptures and take note of what they say on the subject. In chapter xxii, verse 18, of the book of Genesis, we find a remarkable promise, made by GOD to ABRAHAM, in these words :

“And in thy seed shall *all the nations of the earth* be blessed, because thou hast obeyed my voice.”

This promise was fulfilled in no other than the Saviour, who was descended from ABRAHAM, according to the flesh. Now, the religion of CHRIST is the means by which men are blest, and as *all nations* were to come in for a part of it, *i. e.* of the promised blessing, it follows that the means were to be co-extensive with the nations. In other words, the religion of CHRIST was to be co-extensive with the earth.

Parallel to this, is what we find in the ii Psalm, where holy DAVID, speaking in the person of GOD, the Father, to the only Begotten Son, says :

“Ask of me, and I will give thee the *nations* as thy inheritance, and as thy possession the *confines of the earth*.”

These, and similar texts of the Old Testament, have, as all admit, reference to the future Messiah, and the kingdom which He was to found. A kingdom not confined within the limits of Palestine, but taking in all nations, tribes and tongues.

The New Testament also bears testimony to the fact that the religion, or Church of CHRIST was to be *universal*. In

Matthew xxvi, we read that, when MARY MAGDALENE had poured the ointment on the Saviour's head, he declared that, wherever *this* gospel is preached over the *whole world*, that also which she had done would be told as a memorial of her. In chapter xxviii of the same gospel, we read that the Saviour sent his Apostles to teach and baptize *all nations*. That the Apostles carried out these commands with fidelity and success, we learn of ST. PAUL, (Coloss. i, 6,) where, speaking of the gospel, he says: "It is in the *whole world*, and bears fruit and grows, and among you."

All the ancient Fathers regarded universality as a mark of the true Church, and made use of the fact, as an argument to show that the heretical sects of their times were not Churches of CHRIST, because they lacked the mark in question. As we do not wish to burden these pages with long quotations, let one, from the celebrated ORIGIN, suffice: "We are called *Catholics*," says he, "because we believe as the *whole world* believes."

We have said enough to show that universality is a mark of the true Church; by the knowledge and aid of which any one, really in earnest, may find it. So persuaded, in fact, are men of the importance of *universality*, that there is not a sect within the length and breadth of these United States that does not spend yearly vast sums in order to gain it, and at the end they are as far off as ever. Like the frog that wished to swell himself up to the dimensions of a bull, and burst, so the sects, in trying to rival the magnitude of the Catholic Church, take in too much foul air, and explode.

But, as some of these sects retain the Apostle's creed, and pretend to be portions of the "Holy Catholic Church," it is right that we should draw a clear line of distinction between *genuine* catholicity, and that *spurious* article, which is huckstered around by some of their leading men.

WILLIAM PALMER, a clergyman of the Church of England, and Fellow of the University of Oxford, in a work on the Church, published some years ago, regards *catholicity* as

one of the marks of the true faith, and then he goes on to explain what he means. His theory seems to be, that the Church of CHRIST is composed of all who believe in Him. This opinion we took occasion to refute, when speaking of the mark of *unity*. The Lutherans and Methodists also retain the Apostle's creed, and no doubt, give, substantially, the same explanation to the word *Catholic* found therein.

It will now be in order to define the nature of the catholicity which forms a mark of the Saviour's Church. We may state the case thus :

No religious organization can rightly lay claim to the mark of *catholicity* that is not universal in point of time, *i. e.*, it must have existed as an organization from the days of the Apostles to our own. It must be universal in point of space, *i. e.*, it must be, morally speaking, extended over the world. It must be universal, in point of belief, *i. e.*, its members must all believe alike.

Let us now examine into the claims of some of the existing Christian denominations. We take first of all, the Roman Church, by which we mean the organization of which PIUS IX is at present the acknowledged head. Is it catholic, in point of time?

We have been for many years past, under the impression that it is, and our reading of history has greatly confirmed us in the notion. We would, in fact, be charmed with the acquaintance of any one who could name a period of ten years from the time of ST. PETER, within which it has not had a living representative head.

The succession of the Popes of Rome, in direct line from the Prince of the Apostles, proves the catholicity of the Roman Church, so far as time is concerned. We are not ignorant, however, of the fact, that, for the space of seventy years, the Popes resided at Avignon, in France; but we know, at the same time, that they always retained the title of Bishops of Rome.

But is the Roman Church catholic, in point of place?

Let us begin with our own country. What State, or even considerable town of this Union can you find, that has not Catholics in it? In most of the large cities, the population is nearly equally divided between Catholics and non-Catholics. The Catholic Church in this country, as in the days of the Apostles, begins with the large cities, and gradually extends its civilizing influences to the small towns and country places. Out of a population of thirty-eight millions, *we* have six, and it may be doubted whether all the sects put together can marshal such a membership. It must be remembered that vast numbers of the American people have never been baptized. Even thousands who join the various sectarian conventicles in the hurry and flurry of a camp-meeting or revival, drop off again as soon as the excitement is over. It would, on that account, be difficult to tell, with certainty, the number of sectarians in this country at a given time.

From here let us pass over to Europe, that we may see whether the Church of Rome is catholic there. We will not introduce such countries as France, Ireland, Belgium, Spain, Portugal, the Austrian Empire, Bavaria, and Italy, where the population is Catholic, almost to a man. Take England and Scotland. Now, there are in these countries fifteen bishops and seventeen hundred and twenty-seven priests. They, of course, represent a large Catholic population. In Prussia, there are fifty-six Catholic Members of Parliament. We take for granted that these fifty-six members are elected by Catholic votes. Our experience teaches that, however anxious non-Catholics may be to get into office by means of the Catholic vote, they will not, save in the rarest cases, support one for an office of trust, or emolument, in this country. We presume it is the same, and even worse, in Germany. The children of this world are wise in their generation, and they know well the importance of having one of their own party in power. What

a pity that Catholics do not learn a little of them in this particular.

Now, as regards the other countries of Europe, and those of Asia and Africa, we certainly have not government statistics to go on. Nevertheless, we know that vast numbers of Catholics can be found in them. Having been a student for some time in the College of the Propaganda at Rome, we had the pleasure of becoming acquainted with Catholic young men from the following places: Albania, Georgia, Greece, Armenia, Chaldea, Persia, Mount Libanus, Egypt, China, Hindoostan, Cape Colony, Australia, Senegambia, Asia Minor. But we have said enough to establish the fact that the Roman Church is, in reality, what it pretends to be *Catholic or Universal*. Each of these students represented a large Catholic population in his own country, for only one or so out of a million can secure a place in the Propaganda.

In our next we will consider the universality of belief in the Catholic Church, as well as other items connected therewith.

CHAPTER XV.

CATHOLICITY A MARK OF THE TRUE CHURCH.

In the last chapter, after having demonstrated, from the scriptures, both of the Old and New Testament, that the Church of CHRIST was to be extended over the whole world, we explained somewhat the nature of the universality it was to have. We said that it was to be universal in point of time, in point of place, and in the belief of its members. The claims of the Roman Church were then taken up and measured. It was found that, so far as time is concerned, it may well claim the mark of universality, since, without doubt it goes back as an organized society to the period when the Saviour lived on earth.

So far as place is concerned, we showed, to use a scriptural phrase, that "it is in the whole world." Before examining into the question of the sameness of belief, let us compare its numbers with those of the other religious societies that profess belief in CHRIST, but will not admit the authority of His Vicar.

We have at the present day in the world a Roman Catholic population of about 200,000,000. Some say this number is too small, and maintain that there are fully 25 or 30 millions more of Catholics. But, for the present, we will take the lowest average, and then compare with the sects and schismatics. Now, the Greek schismatics, taken along with those of the Russian Church, may be set down at about 30,000,000, so that there are nearly seven times as many Catholics as there are of Greek and Russian schismatics put together. Add to these 30,000,000, the Nestorians, Jacobites, Armenians, Copts, Abyssinians, and others, still found in the Oriental countries, and you will have an aggregate of 41,000,000. Hence, there are nearly five times as many Catholics as there are schismatics of all classes. The Protestants of Europe are said to number 46,000,000. In this country it would be a fair estimate to say that the various sects taken together could marshal a membership of 8,000,000. This is probably too high; for it must be remembered that there are thousands in the United States who do not belong to any Church. They may be compared to abandoned cattle; and become the property of the Church that first succeeds in laying hands on them.

By adding to the number of Protestants already spoken of those that are to be found in Australia, and in the British possession of North America, we get an aggregate of about 60,000,000. According to these figures we have about three and a third times as many Catholics as there are Protestants of all sects. Now, by adding to these 60,000,000 of heretics, the 41,000,000 of schismatics, spoken of above, we get altogether 101,000,000. Thus we see that

the Roman, or Catholic Church has a membership nearly twice as large as all others—horse, foot and artillery put together.

We have been induced to go into arithmetic in our present chapter, from a knowledge of the fact that, in many of the smaller towns of this State, you may find people who really think there are only a few Catholics in the world. We trust, should this article find its way into their hands, it may serve a good purpose by opening their eyes to the truth.

We will now proceed to take into consideration the third element required in the mark of universality, viz: Sameness of belief. Do all Catholics believe alike? We answer, most emphatically, they do. We have in the Church a living, teaching authority; a tribunal, whose decisions, on all questions touching the eternal interests of the human race, are infallible. Hence, if any one, knowingly, refuses to admit its authority, or abide by its decisions, he ceases at once to be a living member; and only waits the pruner's hook, by which he is cut off as a withered, dry and fruitless branch.

To become a member of the life guards of Queen Victoria, a certain height is required in the applicant. He may be in other respects a specimen; but, unless the crown of his head stands six feet above his heels, he will not do. We have also in the Church a certain standard—a chalked line—and he who falls under it, will not do. He may be a learned man, may have written books, may have had his name in print for years. But, if he will not say from his heart, without reserve, "I believe in the Holy Catholic Church, and in all it teaches," we brand him, and bid him stand aside with the condemned.

But, some one may say: Since the Catholic Church has a membership of 200,000,000, and these scattered over the whole world, may there not be scores of men and women going on for years in the belief and practice of heresy, and

the Pope and bishops be none the wiser? This supposition is groundless. The organization of the Church is such as to make it impossible. Take the example of a man who treads on a thorn and wounds his foot. How long does it take the head to become aware of the fact? Not long; for the nerves will almost in an instant, communicate a knowledge of it to the brain. It is thus in the Church. It too has a nervous system, and the evil that any member suffers is speedily communicated to the head. Let us suppose that a certain member of one of the parish Churches in Blank City, should publicly deny his belief in the infallibility of the Pope, or in the power of forgiving sins claimed by the priests. What would be the consequence? He would excite the indignation of his fellow Catholics, and the thing would soon come to the rector's ears. If, after admonition, i.e. still continued in his ways, leaving on the people's mind a wrong impression what Catholic doctrine is, the pastor would, in all probability, request him to make a public retraction, and, in case he refused, excommunicate him, as a punishment for his offences and a warning to others. He might then talk as much and as stupidly as he pleased about infallibility and confession also.

Should even a bishop, yielding to the temptation of Satan, resist the teaching authority of the Church, it would not be long before the fact became generally known, and the Pope, who has the care of all the Churches, would force him either to abandon heresy, or resign his charge. As to the Pope himself, we know that, by the mercy of GOD, in matters appertaining to faith and morals, his teaching can never become tainted with heresy.

Thus it is in the true Church. All who are capable of erring, can and will, in case of error, be easily detected. Take the case of that unfortunate man, HYACINTHE. How quickly his defection was discovered, and himself branded. While yet high in favor, he made a speech in Paris, in which he said, *there are at present three religious systems in the*

world, viz: the Catholic, the Protestant and Jewish, and these three are equal in the sight of GOD. Scarcely had the words been pronounced, when a man rose in the assembly and said he spoke falsehood—that a priest of the Church ought not to use such language. The matter did not end there. HYACINTHE was commanded by his superiors to retract. He refused, and was cut off.

What we have said of HYACINTHE may be repeated of DOLLINGER. While the Ecumenical Council was in session, he was, though secretly, at the head of a party in Germany opposed to the declaration of the Pope's infallibility. But his scheming did not avail. The Fathers of the Council, following the light of the Holy Ghost, declared that the Pope's infallibility is a truth revealed by GOD, and henceforth to be believed by all Catholics as an article of faith.

It remained to be seen whether DOLLINGER would submit. But the demon of pride got the better of him. He said "I will not believe," and he ceased to be a Catholic. He was nailed to the tree of heresy. From all this it will appear how difficult, even impossible, it is for a man, who pretends to be a Catholic, to remain in the Church and publicly profess doctrines which it condemns. There is always at hand an authority that forces him either to one side or the other.

We have now seen that the Roman Church is *Universal* in point of time and place, as well as in the belief of its members: It remains that we examine the claims of some of the sects and schismatics. This will not take long. On the score of time, there is positively no sect nor schismatic society, that goes back, as an organized body, to the time of CHRIST. On the score of place, it is well known there are no Protestants, we mean natives, nor Protestant Churches, in most countries of Asia. You might travel through Persia, Armenia, Syria, in fact through the greater part of Turkey, and not find a Protestant Church, and no Protestant, except may be Brother Bibles, the English missionary, with his

wife and family of children. What we have said of Protestants, in the Oriental countries, may be said of the Greeks and other schismatics in the West—none universal in point of place. We deem it altogether unnecessary to mention the name of any particular sect, for Protestantism in general is more extended than any one of its sects. Hence, when the whole does not fill the bill, a part cannot. As to sameness of belief among sects, we know that a fundamental principle held by all, destroys even the hope of such a thing.

In our next we will consider how the true Church got the name of Catholic.

CHAPTER XIV.

ABOUT NAMES.

In the past chapter we considered the third mark of the true Church, viz: *universality* or *catholicity*. We inquired into its nature, and found that any Church laying claim to it, must be catholic in point of time, in point of place, and in the belief of its members.

We then took occasion to show that the Roman Church goes back, as an organized society, to the days of CHRIST and the Apostles. This proves it to be catholic, in point of time. So far as place is concerned, we found it spread over the whole world. As to the belief of its members, they must agree or cease to be Catholics. There is in it a supreme, infallible tribunal commissioned by God to direct men in the way of salvation, and to its decisions all must bow who would be saved.

No other Church is thus universal. They all began to exist at periods subsequent to the time of the Apostles. Neither is any one of them spread over the whole world. We have, in fact, some sects in this country that do not go

a stone's throw beyond the length and breadth of the United States. There are others that have members in the British dominions ; in this country, and in parts of Germany ; but no where else. But it is useless to repeat what every one knows to be a fact. *There never was, there is not, and there never will be a universal heretical sect.* Universality belongs, alone, to that Church which CHRIST founded. It alone subsists in all ages, teaches all nations, maintains all truth.

Now, before passing on to consider the fourth mark, viz : *Apostolicity*, it may not be out of place nor uninteresting, that we make a digression. We desire to ventilate certain questions respecting the name of the true Church. These are :

First, How does it happen that the Church, founded by the Saviour, is called *the Catholic*?

Second, When did it, for the first time, receive that name, and who gave it?

Third, Is the name Catholic, an appropriate one?

Fourth, Could not another, and a more expressive one, be chosen?

Let us take these points up, separately, and examine them at our leisure.

First, How does it happen that the Saviour's Church is called *Catholic*? In order to understand this, it will be necessary to take a glance at the history of Christianity, towards the latter part of the first and the beginning of the second centuries. Now, most persons, not read in history, are apt to think, that, before LUTHER, the Catholic Church was the only one in existence. We speak here of Christian organizations. This idea is true in a general sense, but false, if we wish to be accurate. That, before LUTHER's time, there was no other but the Catholic Church is true, in the same sense that we now say, France is a Catholic nation. We mean, thereby, that the vast majority of its people profess the Catholic faith, and that the influence of its government goes to support principles advocated by the Catholic Church ;

but we do not deny thereby, that in France there are many infidels and heretics. It is in the same sense, we say the Catholic was the only religion before the sixteenth century. We do not at all deny there were, even then, heretical sects ; but they were obscure, and now scarcely deserve mention. The truth is, that, even from the days of the Apostles, and while they were yet living, side by side with the good grain, and flourishing in patches here and there, could be found also the cockle of heresy.

But, we can imagine some one in surprise, asking, What ! Is it possible that there were heretics even while the Apostles were yet living ? Well ; what foolish people they must have been ! Why did they not go to PETER, JAMES or JOHN, and learn of them.

Yes. It was not only possible for men to run into heresy in the days of the Apostles, but it is a fact that several did.

But, what pretext did these men urge for differing with the Apostles ?

The very same that every heretic from SIMON MAGUS to DR. DOLLINGER, has found ready and at hand—the right to think and decide for themselves on all religious questions ; the right of setting up their own private judgment against the authority of the Church.

Those heretics that lived in the days of the Apostles, gave as reasons for differing with them, that the Apostles being simple, ignorant men, did not understand thoroughly what CHRIST taught. It so happened, however, that though the Apostles, in the opinion of these wise heretics, were simple and ignorant, by far the greater number, converted from paganism as well as Judaism, stood with them, whereas our heretical Solomons had but few followers.

Now, as difference in belief naturally gives rise to distinctions in name, hence, even at this early period, there was call for a term, to distinguish the assembly of the faithful from those vain and conceited heretics. What name then was best to be chosen ? That of *Christian* would not do, for the

heretics pretended also to be Christians, and were so called by their pagan neighbors. The name *Disciple* would not do, for the same reason. The heretics contended they were, themselves, the true Disciples of the Saviour, because they understood the true meaning of his doctrines.

Hence, there was need of a *word*, one that would, for all time to come, distinguish the Saviour's Church from every human institution. That *word* should express a peculiarity of the true fold, that no sect could lay claim to without a manifest lie.

Now, what was there about the Church that acknowledged the Apostles as teachers, which none of the sects of that day could pretend to? It was this. The Church of the Apostles was spread over the civilized world, whereas, the heretical sects were confined to particular kingdoms, or single cities. Hence, from the very nature of the case, the Church that held to the Apostles was called the *Universal* or *Catholic Church*, whereas each sectarian conventicle was called by the name of its founder, or after the town or city where it first started, or had the greatest number of members.

This was how it happened that the true Church received the name of Catholic.

Now, we may wonder exceedingly how men, in the days of the Apostles, could have been guilty of such folly as to turn their backs on STS. PETER and PAUL, and others who worked miracles and led most holy lives, to follow monte-banks like SIMON MAGUS, and other heresiarchs of primitive times. Yet on reflection, this is no more strange than what takes place at the present day, under our own eyes. Do not men now become Free Masons, Mormons, Campbellites, Methodists, Presbyterians, Baptists, etc., even though they have had the experience of eighteen centuries before them, and the most refulgent proofs of the divine origin of the Catholic Church shining wherever the eye is turned?

In the next chapter we will take up point No. 2, viz: When and by whom the true Church was called Catholic.

CHAPTER XVII.

ABOUT NAMES.

When, and by whom, was the true Church called *Catholic*? We have already partly answered this in chapter xvi. It was so called by the Apostles. But, have we any positive proof of the fact from history? We have. It is found in the Creed, and, every time we repeat it, we come over the words, "I believe in the holy *Catholic Church*."

Now, though all know the Apostle's creed, but few, probably, while repeating the words, reflect upon its historical importance. The creed of the Apostles, is so called for two reasons :

First, To distinguish it from that of St. ATHANASIUS, as also from the Nicene creed.

Second, Because the Apostles composed it.

Should we succeed in establishing this fact, we would have no further need of proof to show that *they* gave the name of *Catholic* to the true Church.

As to whether the Apostles were the authors of the creed, or not, is a question of fact, and we may weigh it in the balance, as we would others of the same kind. The proofs for or against the genuinity of any document, may be classed under two heads, viz : Intrinsic and extrinsic evidences.

Intrinsic evidence, is that found in the document itself. Thus, if one should, at the present day, find an old manuscript letter in bad Latin, with CICERO's name to it, the fact of the Latin being faulty would be an *intrinsic* proof that CICERO did not write it.

Extrinsic evidence of a fact is that which is gathered from the writings of contemporary authors, or other public monuments. Thus, that Lord NELSON fell at the battle of Trafalgar, we know from writers who lived at the time he died

and from monuments erected to his memory, that bear testimony beyond all suspicion, to the fact.

So far as intrinsic evidence is concerned, we certainly can not prove the Apostles wrote the creed, which goes by that name. It could have been composed a century after their death, by any one who knew what they taught. But, while we willingly admit this, we, at the same time, maintain there is nothing in the creed itself to show that they did *not* compose it. On the contrary, its doctrines are the same as those set forth in the Scriptures of the New Testament, of whose authority there never has been a doubt.

What we may not be able, however, to effect by intrinsic we may very readily accomplish by extrinsic evidence. To this we now invite attention. The first whose testimony we introduce is IRENEUS. He was a disciple of POLYCARP, bishop of Smyrna, and consequently had abundant opportunities of knowing the exact truth of that whereof he spoke, for POLYCARP was the companion and disciple of the Apostle JOHN. IRENEUS suffered martyrdom in the year 202, hence his testimony belongs to the latter half of the second century. He wrote a treatise, in twenty-four books, against the heresies of his day, and we quote his words found in book 1, chapter 2, of this work :

“The Church planted throughout the whole world, even to the ends of the earth, has received from the *Apostles* and their disciples, that belief, which is *in one God, Father Almighty*,” etc.

No one requires to be told that the words given in italics are those of the creed. The next from whom we quote is TERTULLIAN. He was a priest of Carthage, and died about the year 245. He wrote treatises on a variety of subjects, from one of which, *de Prescrip Hær*, chapter 37, we take the following :

“We walk by that *rule*, which the Church, from the *Apostles*, the Apostles from CHRIST, CHRIST from GOD, has given.”

Now, by the word *rule*, *regula*, TERTULLIAN means the *creed*, as he explains in portions of his other works. See

Chap. I, de Veland. Virg. As we do not wish to multiply quotations from the Fathers in short and elementary essays like these, we must content ourselves with giving only one more, which we clip from the works of AMBROSE, Bishop of Milan. In his seventh epistle, which is to Pope SIRICIUS, he says: "The creed of the *Apostles*, which the Roman Church always guards and preserves pure, is to be believed." This testimony belongs to the latter half of the fourth century.

We could give scores of other quotations from the Fathers, all going to show that the belief of the Church from the beginning is, that the creed, of which we are speaking, was composed directly by the Apostles.

Since, then, the Apostles are the authors of the creed, it follows that it was *they*, and no others, gave the name of *Catholic* to the Church. Now, if any one should deny that the creed was composed by the Apostles, historical fairness would require that he should give a satisfactory explanation of how it came to be universally believed in the Church, from the earliest times, that they were its authors.

We have given the names of only a few of the more ancient writers who mention it, and these merely allude to a fact, that appeared to have been well understood, and universally received in their day. We could give the testimony of other writers, such as that of RUFFINUS, much more explicit, but we prefer the more ancient.

Now, some one may say: Do we not read in the scriptures that the Disciples of our LORD were first called *Christians* at Antioch? Consequently, the Church founded by the Saviour must have been called the *Christian Church*. Why, then go on saying it was called Catholic by the Apostles, when there are such clear scriptural proofs to the contrary?

We trust, with a little patience on the part of the reader, to make it clear that there is nothing, whatever, in the scripture that contradicts what we have said.

The word Christian occurs three, and only three, times in the New Testament. Let us take up these passages and consider the circumstances of each case.

First—In Acts xi, 26, mention is made of the fact that PAUL and BARNABAS, having remained a year at Antioch, taught so great a multitude, that the Disciples were there, for the first time, called *Christians*. Now comes the question: *By whom* were they so called? Was it by the Apostles? Evidently not. For, if they had given the name, it could not have been said the Disciples *were called*, but they *took* the name Christians. Who then gave the name? It must have come from either a Jewish or a Pagan source. The Jews would never have given it, for it would have been a clear acknowledgement that JESUS was the CHRIST. A fact which they did not then admit, nor do they now.

It was no other than the Pagan Greeks of Antioch that succeeded in fastening the excellent nickname, as they thought, of Christians, on the followers of the Saviour. The idea was to bring ridicule and disgrace by that name, on the assembly of the faithful.

Crucifixion, in ancient times, was a punishment inflicted only on the worst criminals and the meanest slaves. The Pagans of Antioch knew that CHRIST had been crucified by the Jews; hence, as they heartily hated his followers, they wished them to be generally known by the name of a public malefactor.

Let it be borne in mind then, that it was not the Apostles but the Pagans that first gave the name of Christians to the Saviour's Disciples. It does not even appear, from this place that the name was accepted by those to whom it was given.

The second passage of scripture in which the word *Christian* occurs is to be found in the same book of Acts, xxvi, 27. PAUL there explains, in the presence of King AGRIPPA, how he became a follower of JESUS of Nazareth. Towards the close of his discourse, the King said: "Thou almost persuadest me to become a *Christian*." Let it be observed,

also, that it is an unbeliever who here makes use of the word. Neither have we any evidence going to show that PAUL accepts the name given, by this King, to himself and his brethren in the faith. "Would to GOD," said he, "that in little and in much not only thou, but also all that hear me this day, should become as I also am, except these chains."

The natural way of answering the King's remark, on this occasion, would have been, to say: "I would to GOD that not only thou, but all, etc., would become *Christians*." But PAUL knew in what sense the King, and the pagans generally, used the word, hence he does not repeat it.

It must be admitted, however, that after this name of Christian had got into general use among the pagans, the Apostles accepted it, in what we may call its *generic* sense. This will appear evident from a glance at chap. iv, 1st Ep. of PETER. After exhorting the faithful to lead holy lives, he says: "Let none of you suffer as a homicide or as a thief, but if as a *Christian* let him not blush, but let him glorify God in that name."

Here also plain allusion is made to the pagan use of the word. From all this it must appear evident that there is nothing whatever in the scriptures that, in the least, contradicts what we have said about the true Church having been called Catholic by the Apostles. The truth is, that, from the very commencement, the true Church has had two names; the one *Christian*, given by the pagans, it enjoys in common with the heretical sects; the other, *Catholic*, given by the Apostles, it never has, and never will share with any other.

In our next we will consider the question: Is the name Catholic an appropriate one for the true fold.

CHAPTER XVIII.

ABOUT NAMES.

Is the name *Catholic* an appropriate one for the true Church? We took occasion to show, in the chapter xvii, that it was the Apostles who first gave it. From this alone, we may, with the utmost confidence, conclude that it must be a *good one*. We, Catholics, do not seek for any better authority than that of the Apostles. What they did and said, is law and gospel to us. We might, then, after having shown that the Apostles gave the name, let the matter rest.

But, that the reader may catch a glimpse of the wisdom displayed in the selection of this peculiar word, we will state a few facts and principles connected with the system of nomenclature in general.

About the first example in history, of the giving of names, is to be found in the second chapter of Genesis. It is there said that GOD caused all the animals, which He had created, to pass before ADAM, and that he gave each a name. Now, though not stated for fact, it is probable that ADAM did not give names that were arbitrary. It is more than likely that the term chosen by him, as the name of each animal respectively, expressed a peculiarity or distinguishing trait thereof. Thus, we should suppose he gave the lion a name expressive of courage and strength; the fox one expressive of cunning. That this was the system adopted, may be gathered from the fact, that, a short time after, he gave the name of Eva to the woman that GOD had created as his helper and companion.

Now the word *Eva*, in the Hebrew and Chaldaic languages, signifies *living*, and, it is stated, in express words, verse 20, chapter iii, of Genesis, that she was so called, “because she was the mother of all the living.”

Moreover, we know that most of the names given to men, in the Old Testament, especially in the primitive ages, are not arbitrary, but rather expressive of some circumstance of their birth, or destiny they were to fulfill. Thus, the great Jewish lawgiver, MOSES, was so called, because saved from the waters of the Nile. The word *Moses* signifies *saved from water*. ISAAC, which means *laughter*, was the name given the son of ABRAHAM, because his mother laughed, on hearing from the angel that she should bring forth a son in her old age. JACOB, which means *supplanter*, was the title given the second son of ISAAC, because he supplanted his brother ESAU.

Omitting scores of the other names found in the Old Testament, which are expressive of facts past, or future destinies, we know from the New Testament, that the venerable name of JESUS, meaning a saviour, was given to our Lord, because He was, by his death and passion, to redeem and save mankind.

Not only among the people of GOD was this system of nomenclature followed; we find it also greatly in vogue among the pagans. The celebrated Roman dictator, CINCINNATUS, was so called because he was a curly head. The great epic poet of Greece, who was at one time called HERMOGENES, had his name changed to HOMEROS, by his countrymen, after he had grown old and ran blind. *O Meros*, in Greek, signifies *the blind man*.

This system of name-giving, which is in fact the most perfect, arising as it does from the nature and circumstances of each case, has never been totally abandoned. Yet, in modern times, a more arbitrary system has generally been adopted. Nevertheless, even now, the old system of nomenclature is carried out in what are called nicknames. These are, in many cases, very expressive and truly amusing.

Some years ago, while the writer of this was a student at a certain college in this country, there was in the institution

at the same time, a young man who went by the name of *Snipe*. It was impossible to look at him and not laugh. His nose, which was by far the most conspicuous of his features, was long, thin, and pointed. His eyes, head, and neck also looked snipish. After a time, we learned that his real name was SMITH, which same bit of knowledge was a great relief, considering the fact, that we could never look the fellow straight in the face, and say MR. SNIPE, without bursting. Now, this young man, SMITH, struggled manfully for from five to six months against the name. But all to no purpose; like the fly in the spider's web, the more he struggled against it, the closer it stuck to him. He finally had to yield, so that, in our time, he would answer to no other name than Snipe.

As it happened to this young man, so has it to most of the sects of our times. Nearly all of them wear nicknames. They go by titles which the malice of their enemies first imposed on them, and which they were themselves, in the course of time, by the logic of facts, obliged to accept.

Let us take a few examples. The members of the Church of England are, at the present day, called *Episcopalians*. Now, in the beginning, they greatly desired to be called Catholics, and were opposed to any other name. When HENRY VIII quarrelled with the Pope, he did not wish to change his own religion, nor that of his subjects. All he aimed at was to cut off the Pope, and become head of the Church in England. But HENRY attempted an impossibility. No one can be a Catholic who does not admit the Pope's jurisdiction.

Hence, as there arose a difference in faith, a different name came also into existence. At what exact time the Church of England got the name of Episcopal, we are not now prepared to say. It was probably not until there arose *dissenters*, who denied the authority of the bishops, and modeled their Church government according to the Presbyterian plan.

As to the word *presbyterian*, applied to one of the heretical sects of our time, it comes from the Latin word *presbyter*, a priest. The members of the sect in question maintain that a priest is the highest officer in the Church, and, because they made such a noise about it, they were nicknamed Presbyterians, a title which stuck to *them*, as Snipe did to SMITH.

The Methodists are so called, on account of the methodical life, said to have been led by the founder of the sect, JOHN WESLEY. In 1729 MR. WESLEY, who was then one of the Fellows in Lincoln College, Oxford, took it into his head that, so far as religion was concerned, the whole world had gone, and was going wrong. So, in company with fourteen others, he began to lengthen his face, turn up the whites of his eyes, and give other indications of religious plethora. Their strict deportment soon attracted the attention of the students, and this little squad of fourteen was christened "*the godly club*." This name, however, did not cling, for they soon got that of Methodists; the one by which their followers are known at the present day.

There is, also, a sect that counts a good many members in the State of Kentucky, in the mountains of Virginia, and in Missouri, that does not, as yet, appear to have a fixed name to go by. The one we allude to, is called by some, the Reformed Church; by others the members are dubbed Campbellites; others, again, call them disciples; they, themselves, prefer to be called Christians.

This sect, as an organization, dates back as far as the year 1827. An Irishman, named ALEXANDER CAMPBELL, with his father, THOMAS CAMPBELL, WALTER SCOTT, W. B. STONE, and some others, appear to have been the founders.

CAMPBELL was first a Presbyterian; but after having immigrated to this country, he joined the Baptists, with whom he did not long remain. But, whether the Baptists excommunicated him, or he the Baptists, are questions, that,

up to the present time, we have not had the leisure to investigate.

The followers of Mr. CAMPBELL object to being called Campbellites. Yet, we give it as our opinion, that if the sect should exist for any considerable time, say from fifty to seventy-five years, that is, in all probability, the name by which it will be known.

Most of the members of the other sects appear to have taken a fancy to that name, and, as in the case of the boy Snipe, they will in the end succeed in fastening it where it belongs. With these general observations, on the philosophy of naming, we return to the original question :

Is *Catholic* a good appellation for the Saviour's Church? We reply, a more appropriate one could not possibly have been selected. It is in accordance with the oldest and most perfect system of nomenclature. It expresses a destiny which the true Church was, and is, to fulfill, viz: To teach all nations, and to remain in existence until the end of time. "Going forth," says the Saviour to its first bishops, "teach *all nations*, * * * I am with you all days, even to the consummation of the world."—Matthew xviii, 20.

The name Catholic, moreover, is such that no existing sect can lay claim to it, and have even the shadow of reason on its side. They all began at various periods subsequent to the time of the Apostles. We speak of the sects now in existence. Hence there is a want of universality, in point of time, and no possibility of remedying the defect. As to universality in point of place, judging from the past, sooner will we hear GABRIEL'S trump than the news of a universal sect.

In our next we will consider the question, Could not a name more appropriate than Catholic, be found for the true Church?

CHAPTER XIX.

ABOUT NAMES.

Could not some other name more appropriate than *Catholic*, be found, as an appellation for the true Church? Let us examine the scriptures of the New Testament and see if we cannot find a better. Now, in the xv chap. of St. John's gospel, we read that the Saviour called the Apostles *Friends*: "I will not call you servants," says He, "for the servant knows not what his master doth, but I have called you *friends*, because all things whatsoever I have heard of my Father, I have made known to you." Here then we have a name, given by the highest authority that was ever on earth, to the assembly of the faithful; composed at that time of the Apostles. Would it not be proper, then, that we should drop the word Catholic and call ourselves *the Society of Friends*. There is, in fact, a sect, the members of which desire to be called by that name. But the malice of their enemies has fastened on them that other one of *Quakers*, by which they are most generally known.

A slight examination, however, of the text in question, will convince us that the Saviour, on that occasion, had no intention of giving such a name to His Church. I call you friends, says He to the Apostles, because all things I have heard of my Father I have made known to you. The words were evidently addressed to the Apostles exclusively. Besides, we know that He called JUDAS His friend, even after the wretch had betrayed Him. Now, as a name ought to be such as to include all, and as the word *friends* is applied only to a few, viz: those to whom the Saviour had in a special manner revealed the will of His Father, it is evident that He did not intend it as the word by which His followers, one and all, were to be known.

Moreover, the name is too indefinite. All who believe in CHRIST pretend to be his friends.

There is another word, also frequently used in the scriptures, especially in the writings of PAUL, to designate the assembly of the faithful. It is that of *Saints*. In Philip-pians iv, the Apostle says: "All the *saints* salute you." Why not follow the example of PAUL and call ourselves Saints, instead of Catholics? There are others of our day who are far ahead of us in this particular. We refer to the Mormons, who call themselves *Saints of these latter days*. Before deciding on a change, however, we should bear in mind that the name of any society ought to be such as to exclude none who really belong to it? Now, are all the members of the true Church saints? We think not. All, are indeed called to be saints. But there is a vast difference between being called to be saints, and being saints. Neither the Saviour Himself, nor any of his Apostles, has given us to understand that all the members of His Church militant would be entirely sinless. "The kingdom of heaven is likened to a net cast into the sea gathering together all manner of fishes." Matt. xiii, 47. As in that net there were bad and good fishes, so in the Church, there will be saints and sinners until the end of time. Daily experience shows us how liable to fall are even men of the best intentions. They may be compared to old garments—one rent is scarcely patched up when a new one calls for attention. And blessed is the man who, like the publican in the Gospel, calls himself a sinner, and asks God to be merciful to him, whilst accursed is he, who, like the proud pharisee, esteems himself a saint, when God at the same time may have rendered quite a different judgment.

We pass by many other names mentioned in the scriptures, such as *Church of God*, *Church of the living God*, *doers of the word*, &c. Let us consider briefly the name *Disciples*, or Disciples of CHRIST. The word Disciples occurs 259 times in the New Testament, and is used to designate, either

the followers of JOHN the Baptist, or those of the Saviour. Would it not then, be meet, just, and proper, that we should lay aside the name of Catholic, and take unto ourselves the unctious appellation of *Disciples of CHRIST*?

In order to give a right answer to this question it will be necessary to take into consideration the meaning of the word *Disciple*, in connection with certain facts mentioned in the New Testament. The English word Disciples is from the Latin *discipulus*, and that from the verb *discere* which means to *learn*. A Disciple then means nothing more nor less than one who is learning, and is correlative to *magister*, a master or teacher.

The same distinction may be observed in the Greek, the language in which all the books of the New Testament, if we except Matthew's gospel, were originally written. The word *mathetes*, is used, in the language we speak of for disciple, and it means exactly what *discipulus* does in Latin a *learner*. Its correlative is *didaskalos*, a master or teacher. Now, a man may be said to remain a Disciple, or learner, until such time as he knows all his master is able to impart, in the way of information. When he has got that far, he can then no longer be called a *learner*, but may be considered *learned*. Furthermore, if his master should send him to teach others, he has then clearly the right, not only to cast aside the title of *mathetes*, or Disciple, but to assume that of *didaskalos* or teacher.

Now arises the question: Did there come a period in the life-time of the Apostles, when they ceased to be learners, or in other words, Disciples, and began to be masters and teachers themselves? A slight examination of some few passages of scripture will convince us that such was the case.

In John xv, CHRIST says to the Apostles, "All things whatsoever I have heard of my Father, I have made known to you." The Saviour had then, evidently, communicated to them all that knowledge which He had received from the Father. We speak here, of course, only of those truths

which the Eternal Father had commissioned His Son to teach mankind. CHRIST did not communicate all His knowledge to the Apostles ; that would have been impossible.

Along with this we read in the same gospel, xx chap., the words : “ As the Father hath sent me, so also I send you.” Now the Eternal Father had sent our Lord with a full and complete knowledge of all the truths which it is expedient for man to know, in order to be saved. The Apostles learned all these from Him.

In chap. xiv, of the same book, we read.

“The Paraclete, the Holy Spirit, whom the father will send in my name, he will teach you all things, and bring to your recollection whatsoever I shall have said to you.”

From these various scriptures it is clear that the Apostles, at least after the Holy Ghost had descended upon them, had ceased to be *Disciples*, or learners, and had become, in a word, *learned*. But, not only did they cease to be Disciples, they became masters, or teachers. “Go forth,” says the Saviour to them, “and teach all nations.” Matt. xviii, 19.

In fact ST. PAUL, though not one of the twelve, yet an Apostle, calls himself, ii Tim. i chap., “a teacher of the nations.”

We have not an example, out of the 259 cases spoken of, where an Apostle, after the day of Pentecost, styles himself, or is styled by others, a Disciple. Whenever they are so called, allusion is made to circumstances in their lives, anterior to the descent of the Holy Ghost. It would be as contrary to the ordinary use of language among men, to style them Disciples, after they had learned all their master could teach, as it would be to call REV. ICHABOD SKEGGS, Professor at the Academy of Tadpoleville, a school boy.

Since these things are so—it is plain that the term *Disciples* will not do as a name for the assembly of the faithful. We can take no appellation that would exclude the

Apostles. They, too, were members of the true Church—its first doctors.

In our next we will take up the word “Christian.”

CHAPTER XX.

ABOUT NAMES.

Could not a name more appropriate than Catholic, be chosen for the true Church? In the last chapter we took up some titles, that, at first sight, appeared to have scriptural support, but which, on closer examination we found defective. In the present, we purpose weighing the claims of the word *Christian*. Now, as CHRIST is confessedly the founder of the true Church, is it not right and just that it should be called after him? Let us then put the question fairly: Which is the better name for the Church, that of *Catholic*, or that of *Christian*? In reply, we pursue the method said to have been much practiced by that celebrated Athenian philosopher, SOCRATES, and which is called after him the *Socratic method*. We will answer the question by asking another. Take a man whose name is JOHN SMITH; which is the better name for the individual in question, JOHN, or SMITH?

You reply, there is no better or worse about it; there is no opposition in the case; the man's full name is JOHN SMITH, and he is sometimes called JOHN, and sometimes SMITH. We reply, after the same fashion, when asked to render judgment on the relative merits of the appellations, *Catholic* and *Christian*, there is no opposition. The name, in full, reads, *Catholic Christian Church*. It is sometimes called by one, sometimes by the other of these titles.

But let us examine a little further, and take JOHN SMITH as an illustrating medium. When is our friend called JOHN, and when does he go by the euphonious name of SMITH?

These are the questions now. At home, where all are called SMITHS, he is simply called JOHN, SMITH being understood, but rarely expressed. When abroad, in company with BROWN, JONES, ROBINSON and SNOOKS, he is called SMITH, without the JOHN. Why is this the case? The distinction is founded on one of the general laws of language. In every civilized tongue, and for aught we know in barbarous ones also, there are two classes of words, the one called *generic*, the other *specific*. A generic word is one applied to the aggregate of individuals or things, containing two or more species. A specific word is one used to distinguish an individual belonging to a class.

The word *man* is generic, because applied to a class composed of various species. European, African, Asiatic are, in this connection, specific words. Now the general laws that regulate the use of language, forbid the application of the generic word to any of the species, except in two cases, of which we shall speak hereafter.

With these observations, we scarcely need say why it is, that the man spoken of, is called JOHN at home, and SMITH abroad. SMITH is generic, where all are SMITHS, and consequently ought not to be used; whereas, outside of the family, it becomes specific, and may then be employed. From all we have said, it will not be difficult for a member of the true Church to tell when he ought to call himself a *Catholic* and when a *Christian*. If among Pagans, such as Chinese or Japanese, he may, if asked concerning his belief, reply—I am a Christian. The word is specific and entirely proper, under the circumstances. If in a land where heresy prevails, he must say—I am a Catholic.

Thus, we see, that the name Catholic given originally by the Apostles, to distinguish the true fold from heretical conventicles, has ever since stood at its post, and done faithful service; whereas the title of Christian, given at first by the Pagans, has continued, even to our times, to distinguish all

who believe in CHRIST from those who have not heard of His name, or will not admit His divine mission.

But, it may be asked, is it ever lawful to use the generic term instead of the specific. In other words, can any one of the existing sects, take the name of Christian to its individual self? We reply: The use of language among men does not permit such an appropriation. Some fifty years ago, there sprang into existence in Virginia, and in portions of the Carolinas, a sect, the members of which called themselves simply "Christians." They would be satisfied with no other name, and would have been highly insulted if it had been denied them. This organization was different from what is popularly known as the Reformed, or Campbellite Church of the present day; the members of which also desire to be called Christians.

Now, the Virginia sect alluded to, served as an occasion for coining a new word. People seeing how touchy they were on the question, wished, for peace sake, to comply with their whims, as far as good sense and the proper use of words would permit. But, as the word *Christian* had long since become generic, in fact had been so from the first ages of Christianity, there arose a feeling in the minds of many that it was wrong, in a rhetorical and logical sense, to apply it to any one sect as a specific name. A compromise was at length effected; and this rampant sect, that wanted to monopolize Christianity, was called, by public consent, the *Christ-ian* Church. The generic word, Christian, was made specific by a change of pronunciation. Custom regulates all such things, and the wisdom of the many will not have long to wait for the wit of some one to give it definite shape.

The sect of which we speak, like so many others, is now among the things that were. Its light has gone out; yet, strange to say, total darkness has not succeeded. One thing surprises us very much about the sects, especially the more recent. It is the energy and enthusiasm they manifest for a time, and then, the sudden collapse they experience.

They may be compared to weeds, what they really are. They grow fast and without much attention ; but like weeds, they only flourish for a season. They have not in them the stuff of that grand old tree that has braved the storms of eighteen centuries.

But, to return again to our question : We said there were two, and only two, cases in which we can with propriety apply the generic term to one of the species it comprises.

The first is, when an individual possesses, in a pre-eminent manner, all, or many of the great and good qualities that are peculiar to the genus. Thus, we may, with justice, call the present illustrious successor of PETER, Pius IX, a *Christian man*, because he illustrates so well, in his daily life, those lofty virtues taught by the Christian faith.

The other case, in which we may apply the generic term to one of the species, is, where the individual in question has so few good qualities that he may be regarded as a disgrace to the genus.

It is in this sense that newspaper editors, speaking of females of easy virtue, call them *women* of the period, meaning thereby that the parties have little or none of that virtue that should ever adorn the female character.

It is the same with the term *deist*. The word is generic, and means one who believes in the existence of a Supreme Being. Every Catholic is really a deist. But, when the term is applied to an individual, it has usually a bad sense attached to it. It is then taken to mean one who does not believe in CHRIST, nor in any system of revealed religion.

Now, should a man, when speaking with those who believe in the Saviour's mission, call himself a Christian, his words, according to the present use of the language, must be taken in one or other of the senses given above. He either means that he faithfully practices all the duties required by the Christian faith—and it is much better for no man to say that of himself, but so live that others will—or he means that he has so little Christianity that the mere name is all he

can rightly claim. We see no objection to one calling himself a Christian, in this latter sense. But we would recommend the following of CHRIST, not alone in name, but in word and in deed.

In our next we will begin the discussion of the fourth mark, viz: Apostolicity.

CHAPTER XXI.

APOSTOLICITY.

- Apostolicity is the fourth mark of the true Church, and means relationship with the Apostles. No one, whose mind is not a blank, religiously speaking, needs to be told who they were. There may be a few however, who may not know the exact meaning of the word *apostle*, and for the benefit of these, we will state that it means *one who is sent*. Outside of the Catholic Church there can be no apostles, in the Scriptural sense of the word, for it alone has, from the Saviour, authority *to send*.

We have said that apostolicity imports relationship with the Apostles. But, it is by no means a vague nor general one. That of which we speak is well defined in the Scriptures. First of all, we may lay it down as a principle, that any Church claiming it, must, to make the claim good, show that it comes down as a visible organized society from the Apostles. The reason of this is clear. The Church of the Apostles was a visible one, and was so to continue until the end of the time. "Behold!" says the Saviour, "I am with you all days, even to the consummation of the world."—*Matt. xxviii*, 20. Hence, nothing less than continuity of existence, from our own day to the time of the Apostles, can succeed in establishing the relationship spoken of. Any Church pretending to apostolicity, and not able to show that it descends in regular line from the original twelve, denies

the Scriptures, and like the TICHBORNE claimant, perjures itself to gain a title, and what belongs thereunto.

The second requisite of apostolicity is, that the society laying claim to it, should hold the doctrines taught by the Apostles. Not alone those written in the New Testament, but also the other truths which they preached, but did not commit to writing. One of the great sectarian errors of our day, is the maintaining that the Apostles left in writing all that they wished us to know in order to be saved. The Scriptures bear testimony to the falsity of the assumption. The Church, then, that holds less than they taught, has only, at best, a one-sided and bastard pedigree with which to establish relationship with the Apostles.

The third and last element of genuine apostolicity requires that the members of the *teaching Church* should have been commissioned, either mediately or directly, by the Apostles. We learn from the Scriptures that CHRIST sent them; that they in turn sent others. We read of how they gave instructions to their immediate followers, respecting the kind of men to be ordained as ministers. They not only *sent* worthy men, but commanded the latter to choose out, and in turn commission others, and worthy ones.

Now, we freely confess that it appears to us, that this third element of apostolicity bears pretty stiffly on our Evangelical cotemporaries of preaching proclivities. You may ask how? Well, we will, the better to elucidate take an example:

There is Brother GRASSHOPPER, who preaches for the Methodists, in that newly painted meeting-house at the corner of Main and Madison avenue. Suppose you take a stroll on some fine afternoon to his residence, and manifesting great anxiety for scriptural and general religious knowledge, ask him: "Brother GRASSHOPPER, who sent you to preach the Gospel?" His answer would be, that under the Lord, his much esteemed and beloved co-laborer, the venerable Bishop BEETLE, had done so. "But who sent Bishop BEETLE,

and who gave him authority to send you?" He answers, "It was the learned Dr. BULFINCH." "And who sent Dr. BULFINCH?" "It was the saintly Bishop SCRAGGS," is the reply of Brother GRASSHOPPER. "Who sent SCRAGGS?" "Oh, he was ordained and sent by WESLEY himself." "Now, tell me, *who was it sent WESLEY?*"

Brother GRASSHOPPER has got to the end of his rope. His tether will not permit him to reach out his snout and nip the succulent herbage beyond. Poor fellow! He can get to JOHN WESLEY, but not to JESUS CHRIST.

We may well apply to Brother GRASSHOPPER, what a soldier said to a preacher, dressed in uniform, during the late civil war. "Halt! and give the countersign," says HECTOR. "Bless my ears," says HABACUK, "If I have not got among the pickets." "What army do you belong to," roared the man of arms. "The army of the Lord," muttered the bible-monger. "Well, you're a long distance from headquarters," again thundered out HECTOR, "and you are not likely to get there by the way you're going."

You are a long distance from head-quarters, Brother GRASSHOPPER, even after you have got to WESLEY, and no likelihood of your getting there by that route.

What we say here of the minister of one sect, may be applied to those of all others. They hold their commissions from men who had no authority to give them. But, as regards the Greek and Oriental schismatics, the case is a little different. Though they have not what theologians call *formal* apostolicity, it cannot be denied, they have something that approaches to it. Certain it is that, though the Greek schismatic Church does not, as an organization, come down from the Apostles, though its doctrines are not the same, in all things, as those the Apostles taught; though it has no lawful authority to send out missionaries, yet its bishops and priests are validly ordained, and with the exception of *penance*, can validly, though not licitly, administer all the sacraments.

With this explanation of the fourth and last mark, let us briefly consider the question whether the Roman, or Catholic, Church can be said to possess it.

Does the Roman Church come down, by perpetual succession, from the Apostles of CHRIST? We answer in the affirmative. The well-known and uninterrupted succession of the Bishops of Rome, from ST. PETER, Prince of the Apostles, to PIUS IX, gloriously reigning, proves it to a demonstration.

Are its doctrines apostolic? They are most assuredly so.

Are its orders and missions apostolic? Never yet, for over eighteen centuries, has one been sent to teach and administer the sacraments, who had not had hands laid on him, and powers granted by the Apostles, or by one of their successors in direct line. The laws, customs and usages of the Catholic Church make it impossible for the people to be deceived by mountebanks, who shout pious cant from their pulpits, but have venom in their hearts. In a half a dozen or so of the chapters succeeding this, we will give short sketches of the heretics and heresies of the first century of our era, thus enabling the reader to see that no religious organization, at variance with the Catholic Church, is apostolic.

CHAPTER XXII.

SIMON MAGUS.

In the last chapter we proposed to give the reader a short history of the various heresies that appeared in the world during the first century of the Christian era. Our object in doing so is, mainly, to show that none of them is of apostolic origin. We begin with the father and head of heresiarchs, SIMON MAGUS.

SIMON was born in a village of Samaria, called Getthis.

Little, if anything, is known about the character of his parents. But, if we may judge the tree by its fruit, they must have been of bad stock. After having studied philosophy, at Alexandria, he returned to his native country, and devoted his time and labor to magic, or the *black art*; for which reason he was called **MAGUS**, or the magician.

Judging from the noise he made in the world in his day, one is justified in taking it for granted that he knew his trade pretty well. The Samaritans seeing the miracles he performed, were wrapt in amazement, and called him "the power of God, which is called great."—Acts viii, 10. He continued thus to excite the wonder and win the applause of his fellow citizens, until **PHILIP**, one of the seven deacons, came there to preach the gospel.

PHILIP, also, performed miracles, but they were real, and consequently made a greater impression on the minds of the people than did the magical tricks of **SIMON**. To be outdone was more than the magician could bear, and yet it was too clear he would have to yield. That low cunning, of which he had an abundance, soon cut the gordian knot and obviated the necessity of hiding his diminished head.

He joined **PHILIP**, and with a nod and a wink to those behind, consented to the deacon's teaching, and was baptized. Did **SIMON MAGUS** live in *our* day, and in this country, what a capital politician, even candidate for Congress, he would make! But, above all, what a *love* of a preacher he would be, in a fashionable New York or Brooklyn Church! Though as hollow as a sycamore log, and as slippery as a decaying cabbage stalk, he had to a rare degree, the assurance and the swagger that win the applause of the rabble; and the cunning to turn it to his own personal advantage and aggrandizement. After baptism he continued to profess Christianity with the mouth, though, in his heart, he wished the cause no success.

Things went on in this way for some time, until **PETER**

and JOHN came to Samaria from Jerusalem, to confirm those whom PHILIP had baptized.

In those days various gifts, such as the power of speaking in many languages, the knowledge of future events, etc., were miraculously conferred, by the imposition of the Apostles' hands. SIMON, who thought himself an important character, a leading man, was not content with being merely passive, as the others were. He came up to PETER and offered him money, not to purchase gifts like those he saw the Apostles had conferred, but the power of conferring them upon whomsoever he pleased.

PETER, seeing the spirit by which he was actuated, and knowing, probably by divine revelation, the wickedness of the man's heart, said to him :

"May thy money perish with thee." * * * "Thou hast no part nor lot in this matter, for thy heart is not right in the sight of God; do penance therefore, for this thy wickedness." * * * "I see thou art in the gall of bitterness and in the bonds of iniquity."—Acts viii, 20, 23.

When he had uttered these words, the heart of the magician failed him; he drew in his pretentious horns, and assumed a deprecatory demeanor, and said :

"Pray you to the Lord, for me, that none of these things which you have said may come upon me."—Acts viii, 24.

But, the rebuke of PETER did not cure the magician; neither was his repentance sincere. From a secret enemy to Christianity, he now became an open foe. He traveled through several countries, and, everywhere, to the extent of his power, opposed the spread of the gospel.

We have called SIMON MAGUS 'an heresiarch, yet, rigorously speaking, he was not one. He is rather to be classed with those impostors, or false Messiahs, that appeared in Judea, after the ascension of our Lord. Having renounced Christianity, he taught his disciples that he was, himself, God, the Father, among the Samaritans; God, the Son, among the Jews; and God, the Holy Ghost, among the other nations of the earth.

About this time he took, as an associate, a woman of loose character, named HELEN, of the city of Tyre, in Phenicia. Still pretending to be GOD, he called her the first conception of his mind—the mother of all things. It was through her that he first conceived the design of creating angels, and afterwards of creating the world, and the human race. This HELEN, according to SIMON, was the very same person on account of whom Troy was taken and burned. He caused a statue of himself, and another of this base woman, to be made; both of which he proposed to his disciples for adoration—his own under the title of JUPITER, and the other under that of MINERVA.

Such monstrous doctrines and practices seems more like the raving of a maniac than the works of a man, like SIMON MAGUS, who pretended to lead others.

They are, nevertheless, well authenticated, mention being made of them by IRENEUS, Hær. v, 20. After having wandered for some years through the Oriental countries, SIMON came to Rome, where, as might be expected, he met, for a time, with great success. NERO, who hated CHRIST so thoroughly, was the magician's particular friend. So pleased, in fact, were the Romans with him, that they erected a statue to his honor. This fact is vouched for by JUSTIN MARTYR, who, in his second apology, addressing the Pagans, says :

“In your royal city, SIMON MAGUS is regarded as a GOD, and as such is honored by you with a statue, which same, has been erected in the island of the Tiber, between the two bridges, having on it this Roman inscription: *Simoni Deo Sancto*—to SIMON the blessed GOD.

But villians will often get their deserts, even in this world. The man who abandons the ways of justice and truth, and seeks notoriety by pandering to the follies or vices of the age in which he lives, must, in order to retain his popularity, make each succeeding act more sensational than that which went before.

SIMON had well nigh gone through with all his magical tricks and still the people were not satisfied. They craved

some thing more, and on a grander scale. The magician gave out that on a certain day he would, in their presence, fly up into heaven, whence he would for evermore shower down blessings upon them.

The facts and circumstances of this celebrated flight we will lay before the reader in a future chapter.

CHAPTER XXIII.

THE RISE AND FALL OF SIMON MAGUS.

In the last chapter we gave a sketch of the early career of SIMON MAGUS. He was the first of heresiarchs, and on that account, we honor him with an extended notice.

We promised, also, to give the principal facts and circumstances connected with his celebrated flight to heaven. Now, before beginning to quote the more ancient authorities that go to prove the truth of this extraordinary fact, it is no more than just to tell the reader, that there are not wanting grave Catholic writers, of modern times, who treat the affair as a myth. Among them may be mentioned CALMET, MAFFEI, BERGIER, the author of the Venetian Ecclesiastical Encyclopedia, Father PATRITZI, and some others.

In support of the fact, we have an equal, and, probably, more imposing array of names, all men of great learning and sound doctrine. Among them we may mention BARONIUS: Annals year 68; TILLEMONT: Life of ST. PETER, vol. i; Cardinal ORSI: History of Church, 1st book, chapter ii; FELLER: Biog. Dictionary; BER CASTEL: History of Church, 1st book; MORONI: Universal Dictionary; along with many others.

Hence, we may, with all propriety, on a question like this introduce anew the old adage: "When doctors disagree, disciples are free." Did *we* venture to give an opinion,

shaped by what we have read on the subject, it would be decidedly that SIMON *flew*.

Before proceeding to substantiate this, by quotations from the ancients, let us lay before the reader what two very eminent modern authors have had to say on the subject. BARONIUS, Annals, year 68, No. 21, after having given what the Fathers of the Church, and other early writers have said about the flight of SIMON MAGUS, concludes in these words :

“Whereas, we have the testimony of so many, both Greek and Latin writers concerning the fall of SIMON, we need not care if they differ in unimportant matters, since they all agree about the fact itself.”

Such are the words of BARONIUS, as learned and trustworthy a man as ever took a pen in hand to write history.

TILLEMONT, another grave and respectable modern author, makes use of the following language :

“We prefer, until refuted by certain and evident reasons, to err, in this matter, with ARNOBIUS, CYRIL of Jerusalem, the Legates of Pope LIBERIUS, with ST. AUGUSTINE, ST. ISIDORE PELUSIOTA, with THEODORET, and many others, than to accuse of too much credulity so many and such illustrious doctors, both of the Greek and Latin Churches. Hence, we contend that the fact (that SIMON flew) is to be believed.”—Life of ST. PETER, tome I.

Having given the opinion of these two learned men, who examined into the merits of the case, as far as they could go by the light of ancient history, we will, in the next place, introduce the original documents, and leave each one to draw his own conclusions therefrom, as did BARONIUS and TILLEMONT.

Now, the first notice of SIMON's flight is to be found in a work entitled, “*The Constitutions of the Apostles*.” It consists, principally, of certain rules and regulations, said to have been made by them. The work itself claims ST. CLEMENT, third Pope and companion of the Apostles, as its author, or rather compiler. But, it is certain, from intrinsic evidence, that he had nothing to do with it. Who its real author was, no one knows.

The precise date of its first publication, is also a matter

of doubt. The best theory we have seen on the subject is this: That it was first begun by some unknown person, about the end of the second century. At this time it contained nothing reprehensible. Then succeeded a period of corruption and interpolation; during which, good, bad, and indifferent things were added to and inserted in its text by several scribblers whose names are unknown.

Thus it happened that, at the end of the fifth century, the work had become such a jumble of truth and falsehood, that, like a perjured witness in one of our courts of justice, its evidence was no longer heeded, but was thrown, as the lawyers say, out of court.

Such, then, is the work from which we take our first quotation. What importance is to be given to the testimony it bears, we will take into consideration a little further on. The author of the work, or at least of that portion we are about to quote, introduces PETER, and makes him responsible for what follows:

"When SIMON came to Rome he greatly annoyed the Church, and excited the Gentiles by his magical arts. On a certain day, at noon, he proceeded to the amphitheater * * * having promised that he would fly into the air. When all present were in deep suspense and expectation about the fulfillment of this promise I prayed, by myself apart. Then he, being raised by the demons, flew aloft, telling the people that he was ascending to heaven, whence he would shower down blessings upon them. The people raised a shout of applause, honoring him as a god. At the same time, I raised my hands to heaven, implored the Almighty that, through JESUS CHRIST, He would deign to break the impious wretch. * * * Then, gazing intently on SIMON, I said, if I am a man of GOD, an Apostle of JESUS CHRIST, a true teacher of piety, and not of error, such as you are, SIMON, I command the wicked powers, by which SIMON MAGUS is sustained in the air, to loose their strength, that he may fall down, and be made an object of contempt to those whom he has deceived. When I had finished these words, SIMON, deserted by the evil powers, fell with a mighty crash, and, having struck the earth, broke both his shins and the lower extremity of his backbone."—Book vi, chapter 9.

The testimony is certainly as explicit as one could desire. But, as hinted above, it is that of a perjured witness. Yet, granting all that, it by no means follows that it is false. One

evident lie is enough to perjure a witness in court, even though he may have given truthful testimony in everything else. We have a few specimen lies in the work we quote from, but it does not follow that we must regard as false everything it contains.

Now arises the question, what are we to think of the extract above given? Is it to be regarded as a portion of the original uncompleted work, or as an interpolation? We have no means of deciding with certainty, the latter question. So far as the flight of SIMON is concerned, there is nothing impossible, nor even improbable in it. We learn from the scriptures that the devil once took our Lord Himself up into a high mountain—set him on the pinnacle of the temple, etc. From this, and other facts, we may conclude that, by GOD's permission, he has to some extent, and in certain cases, a discretionary power over matter, even men's bodies.

If then, as the scriptures inform us, one devil had power to transfer the sacred person of our Lord to the summit of a mountain, and take him from there, in an instant, to the top of one of the pinnacles of the temple in Jerusalem, what impossibility, or even improbability, can there be in saying that a legion of devils had power to elevate a few hundred feet into the air and let fall a worthless cur like SIMON MAGUS?

There are other reasons that go to show that the extract is not an interpolation, but a portion of the original work, before having been corrupted. There are many writers of ancient times, besides the author of *The Constitutions of the Apostles*, who bear testimony to the truth of the fact.

ARNOBIUS, an author of the third century, a man of learning and genius, professor of rhetoric, at Sicca in Africa, thus speaks, in a work written against Paganism, of SIMON's fall:

“The Romans saw the course of SIMON MAGUS, and the fiery chariots, blown away by the breath of PETER. * * * They saw him. who

confided in false gods, precipitated from on high, by his own weight, and lying helpless with broken limbs."

Now, ARNOBIUS wrote against the Pagans, and would never have introduced such a fact, had it not been known and admitted by them. Besides ARNOBIUS, we have the testimony of CYRIL, of Jerusalem, EUSEBIUS, ST. AUGUSTINE, EUSEBUS, of Alexandria, and a host of others. We give quotations from the few above named. CYRIL, of Jerusalem, says :

"When SIMON publicly declared that he would ascend to heaven, and was raised aloft in the chariot of demons, the servants of GOD, PETER and PAUL, on bended knees, cast him to the earth."—*Catech. vi.*

EUSEBUS, ii book, chapter 14, History of the Church, thus speaks of the fact :

"When the divine word had reached the Romans, the insane power of SIMON was extinguished, and that vilest of men was completely demolished."

ST. AUGUSTINE, epistle 86, alluding to the fast observed in Rome on Saturdays, gives as a reason that, on that day of the week, the Christians fasted that ST. PETER might gain a victory over SIMON MAGUS.

EUSEBIUS of Alexandria, in a sermon against astrologers, found in the new collection of Cardinal MAI, gives us a spicy moral :

"*Simon etiam Magus voluit ascendere in cælum sed cadens crepuit*"—SIMON MAGUS also wished to ascend to heaven, but, falling, burst.

Besides these, many others of the ancient Fathers of the Church bear testimony to SIMON's rise and fall. An objection may be raised here, however, to their evidence. Some one may say, probably they got their knowledge of the fact from *The Constitutions of the Apostles*; as that work is not worthy of credit, neither is their testimony.

We reply, such a theory is not at all likely. Neither ought we to accuse such men, as those whose names we have given, of too much credulity. We ought rather to presume they had good grounds for what they wrote. One thing is certain, that the Pagan authors of those times did not copy

from *The Constitutions of the Apostles*, yet, we have enough in their writings to render not only highly probable, but morally certain, what is said of SIMON, in the work alluded to.

SEUTONIUS, a Pagan, in his *Life of NERO*, vi book, 12 chap., speaks of a man who attempted to *fly* in the presence of the Emperor, but fell, and was killed. The circumstances of time and place will fit SIMON to a nicety.

DIO CHRYSOSTOM, another Pagan, speaking of the same NERO, *Serm.* 12, says: He was of a most tyrannical disposition, and so positive in his ways that no one dared contradict him, nor even call impossible what he had ordered to be done, so that if he commanded one to fly, and the man had promised to do so, he was fed and taken care of in the royal palace by way of preparation for the feat.

JUVENAL, *Satire* iii., 77, also speaks of a man who took wings, but credits him, along with many other abominations, to Greece.

There appears to have been in fact, an ancient tradition that SIMON came originally from Athens; though most historians say he was born in Samaria. These, several allusions of even Pagan authors, go far in demonstrating that some attempt of the kind must have been made. Add to these the explicit testimonies from Christian authors, and our opinion is, that, all taken together, forms a strong chain of evidence to show that SIMON *flew*.

CHAPTER XXIV.

ERRORS OF SIMON MAGUS.

Our course, for the seven coming chapters, will be through graveyards, wherein moulder the bones of defunct heresiarchs. Our intention, in choosing such a path, is to play, on a small scale, the part of WALTER SCOTT'S *Old Mortality*;

to clear away the rank weeds, to scrape off the moss from the monuments of forgotten fools, to learn what they did, what they aimed to do, and what they failed to accomplish.

The reader who accompanies us through this sad and devoted city of the dead, will find proofs in abundance of man's littleness when he undertakes to make war on God and on His works. He will have fresh evidences of the foreknowledge of Him who said :

"Thou art PETER, and upon this rock I will build my Church, *and the gates of hell shall not prevail against it.*"—Matt. xvi. 18.

Before commencing an examination of the tombstones aforesaid, we here caution the reader not to be surprised at the follies, nor wonder at the contradiction of heresiarchs. They were all led on by the spirit of the Evil One, and, when a man has succeeded in making the Father of Lies truthful, then, and not until then, may he reasonably hope to find consistency in the acts of his principal agents here on earth.

Heresiarchs are to be blamed, but as men we should rather pity and deplore their weakness, in suffering themselves to be made the tools of the demon, losing thereby their own souls, and by their bad influence, dragging thousands, weak like themselves, into the abyss.

They relate an interview, which is said to have taken place *down below*, between EMANUEL SWEDENBORG, the founder of the New Jerusalem Church, and MARTIN LUTHER, the father of Protestantism. It is to the following effect : SWEDENBORG reproaches MARTIN with his many follies and inconsistencies, and also, with having been the cause of the loss of scores of others.

"Very true," replied LUTHER, "while on earth, I was a *fool*. The sentence of a merciful but just GOD condemning me to this place, has long since convinced me of it. But what surprises me most of all is, that one fool, such as I was, should have turned heads of so many thousands of others, and yours along with the rest."

Thus it is that heresiarchs discover their folly when it is too late. But as they are themselves, in the end, the principal losers, while we loathe and condemn their errors, let

us pity their present sad lot, and rejoice that through the mercy of GOD, we have been permitted to walk in the right way, having thereby a well grounded hope that, when we have trodden it to the end, we will be rewarded by being allowed to gaze on the splendid portals of the heavenly Jerusalem, and participate in the beautitude of the just within its walls.

But let us continue our story about SIMON MAGUS. His errors, which we have collected, are written down here for present inspection as well as future reference. They may be regarded as good specimens of what a man, under the inspiration of the Devil, is capable of saying and doing.

SIMON's first and greatest error consisted in maintaining that he was GOD Almighty. LUTHER certainly, to give him his due, did not pretend to so much. He said of himself only, that he was not far off from being a god. SIMON took his straight; MARTIN, with a little nutmeg.

Now, at the first sight, it may appear to us passing strange that the magician should have made such pretensions, they look so outrageously absurd. Yet, if we take into consideration the peculiar circumstances of time and place, it will not seem at all wonderful that a cunning mountebank, juggler, and liar, like SIMON MAGUS, should have gone even so far as to pretend to be GOD.

SIMON knew that CHRIST, Saviour, had laid claims to divinity, and what was more, had brought people to believe that He was divine. Hence, the idea naturally occurred to him that he could not be a successful rival of CHRIST without advancing the same pretensions.

Whether SIMON's disciples really believed in his godhead or not, we are unable to say. Most likely it was with them as with the soldiers of ALEXANDER. They thought it best not to ask too many questions, nor seek for proofs higher than their master's word.

We find evidence of this same blasphemous spirit in all the heresiarchs that have succeeded the magician, even to

our own times. Though none have gone as far as he did, nevertheless they all have laid claim to a direct communion with the Divinity, or to a species of inspiration.

The doctrine of the private interpretation of the scriptures is built on this arrogant assumption. We have not space to mention all the errors of the wretched man of whom we write, but we cannot forbear giving those that are most prominent. A favorite doctrine of his was, that all who believed in himself need not trouble themselves in trying to observe either the laws of MOSES, or any other. Their own wills were law, and whatever each chose to do, was just, right and proper.

SIMON also invented the doctrine of "Free Love," pretty much as taught at the present day by WOODHULL and others. In this particular, also, SIMON was far ahead of the greater part of our modern heretics. Obscenity was one of the essential features of his religion. So much so, that, according to him, no one could be saved who had not learned and practiced certain lewd rites and ceremonies, which respect for ourselves and our readers forbids us to mention.

Some might regard us as extravagant were we to call SIMON MAGUS a *Protestant*. They would, no doubt, put us down in the same category with that brilliant editor of a sectarian newspaper, who, some time ago, told his patrons that JOAN of Arc, was burned at the stake by the Jesuites. Yet, we could, by the very same line of argument that Baptists use to prove their apostolicity, show that SIMON MAGUS was a Protestant; nay more, that he was the founder of Protestantism.

Let us come to an understanding. Anabaptists find from reading history, that long before LUTHER, there were some sects that denied the utility of infant baptism. They jump at conclusions. These believed, say they, just as we do, therefore, they and we form the same body organic. Just

so. We will prove in the same way that SIMON MAGUS was a Protestant.

IRENEUS, Hær. v, 20 ; THEODORET, Hær. Fab. i, 1 ; tell us that one of SIMON's favorite doctrines was, that men were saved by grace, without good works. LUTHER taught the inutility, even sinfulness, of good works. Hence, we feel warranted in saying, according to Baptist logic, that SIMON MAGUS was just as good a Protestant as LUTHER.

We will conclude our notice of SIMON by showing that he was a practical man, taking good care of himself, and not bringing his disciples into danger, on account of their belief. In those days it was unsafe to be a Christian, even to have been thought one ; and the Pagans did not always distinguish true from false Christianity. Hence, SIMON's men were sometimes taken up for being Christians, along with others who were really such. Now, the magician was entirely too tender-hearted to see his followers roasted alive, or beheaded, *for nothing at all*. So he instructed them, in case of arrest, to deny they were Christians, and, if necessary, to sacrifice to JUPITER, in proof of their sincerity. CHRIST taught His disciples not to fear death, when truth was to be maintained. He died for the truth, and all true believers are ever ready to shed their blood rather than forsake it. The maintenance of truth, even to blood is one of the characteristics of a Catholic.

The heretic will flinch, and always has done so. He may die for his crimes, or his passions, never for his faith ; because he has not the divine gift. We leave SIMON MAGUS for the present. His followers were called Simonians. After their leader's death, they split up into an endless number of sects ; and finally, toward the middle of the third century, they were either converted to the true Church, or, under new names, formed part and parcel of new heresies. If the Baptists, who are anxious to trace themselves up to the Apostles, choose to acknowledge SIMON and his boys as their ancestors in the faith, we have no objection. One

thing is certain that, should they stretch their lines, they will connect either with SIMON PETER or SIMON MAGUS. They will not succeed in hitching on to the former; but we see nothing impossible in the attempt to establish, by history, an unbroken line of heresies, extending from our times to those of SIMON the magician. What the Baptists have to prove is the identity, as an organization, of their sect with the primitive and medieval heresies. Not alone that, they must establish identity of doctrine. This cannot be done; neither by the Baptists nor by any other sect of modern times.

In our next we will treat of the followers of SIMON MAGUS.

CHAPTER XXV.

FOLLOWERS OF SIMON MAGUS.

We now leave SIMON, for the present, in a corner of the Roman amphitheater, with broken shins and backbone out of joint, an object of contempt to those whom he had sought to deceive. Our business, in the present chapter, will be with his followers.

And a nasty brood they are to contemplate. Like those monsters, half human, half beast, that are, at intervals, born into the world, their appearance shock us. They humble human pride and teach us how low unregenerate man may sink. It is thus with heresy. It is a forced union of the divine and the diabolical. When we see painted, the image of a foul dragon, we may conceive within our breasts feelings of loathing or of fright, as the case may be. But when we look on the form of a man with the head of a dog; or on a woman's fair face united with and terminating in the slimy folds of a serpent, our feelings are those of disgust and humiliation.

A Catholic of tender conscience may look on paganism with the feelings of hatred due the demon, of whom it is the legitimate offspring. But heresy he must ever regard with a revulsion of spirit, because it is bastard and *monstrous*.

EUSEBIUS, the Father of Church history, tells that the Simonian heresy continued in existence until about the beginning of the fourth century. This observation of the historian may tend to make us Catholics cease wondering at the length of time the Protestant heresy has stood its ground. It is probable, however, that at the period mentioned, there were only an insignificant few of them, and these so changed, that they bore but little resemblance to their ancestors. That such was the case, will appear probable, from a passage of ORIGEN: "The Simonians are nowhere to be found at the present day, although SIMON, to gain Disciples, did away with such doctrines as exposed his followers to danger of death, saying that idolatry was a matter of difference." Cont. Cels. vi.

These words show that, some time previous to the middle of the third century, there were so few Simonians that even ORIGEN did not know that there were any in existence. Before the Simonian heresy became entirely extinct, it developed a feature noticeable in all that have come after it. It split up into a countless number of smaller sects.

MENANDER, a Disciple of SIMON, and like him a Samaritan, was the first who took it into his head that he had just as good a right to make a new religion and become the head center of a new sect as SIMON himself. He did so. About the year 74, during the reign of VESPASIAN, our hero began to work miracles; for he was also a magician. While he did not entirely condemn the doctrines of his master, he told the people that he was, himself, a greater man than SIMON ever was or dared to be. This was evidently a kick at the dead lion. But, as the magician's Disciples were not overburdened with affection for his memory, they went over and shouted for MENANDER. We have noticed the same

fickleness of character, the same gaping after novelties in religion, among the heretics in the rural districts of this State. Almost any preacher, provided he come big-mouthed and swaggering, can raise the dust without effort. A new heresiarch, like a new broom, sweeps clean for a time. But it is only the vicious he takes along with him. MENANDER taught his Disciples that he was the Saviour of mankind, and that no one could obtain entire freedom from those bad angels, who, according to him, created the world, unless he first learned magic and had the happiness of being baptized in his own name. To those so christened he promises entire freedom from old age and death, even in this life.

MENANDER, no doubt, found it easy to persuade the women that they always looked young and handsome; but how he succeeded in showing men, that wrinkles, gray hairs, and toothless jaws were not signs of old age, this is what puzzles us to know.

Maybe he accounted for these phenomena in the same way that Calvinists and Hard-Shell Baptists do for the falling away from grace of a Church member. According to one of the decisions of the Calvinistic Synod of Dordrecht, it was proclaimed, as a truth taught in the Scriptures, that when a man is once justified by faith in JESUS CHRIST he can never more *fall from grace*. But examples occur, even among Calvinists and Hard-Shells, of such indiscretions as theft, adultery, drunkenness, envy, lying, &c. When these are so palpable that disguise is impossible, they explain by saying, that the sin is either not imputed, or, that the author of them was never truly converted to the Lord. In all probability, MENANDER had recourse to a similar subterfuge when one of his members got a call to report at headquarters.

MENANDER is said to have ended his life by falling headlong into a pit. There he perished miserably with his heels in the air, vainly trying to extricate himself from the mire that surrounded him.

He had a successor, on the heresiarchal chair, SATURNINUS, who was also one of SIMON's boys. SATURNINUS was of Antioch, a city of Syria. This wretch, though laying no claims to divinity, as did his predecessors, nevertheless taught many of their errors, and added thereunto others of his own. According to SATURNINUS, there was one heavenly Father, unknown to men. This unknown GOD created angels and other heavenly powers. Seven of the former created this world, and also man, and then made an equal division. It was a joint stock company. But the way these seven angels created man is amusing and may interest the reader. One day, a bright apparition from heaven presented itself, and inflamed them with a desire of making man. They set about the business forthwith, and got him into pretty good shape. Then came the difficulty, for they could not make him stand erect, and he could only crawl like a worm. The angels were about to give up in despair, when the divine virtue came to their aid, and blew the spark of life in the creature which they had formed. This having been done he stood up and acted like a man.

Besides these follies, SATURNINUS taught his Disciples that the GOD, whom the Jews worshipped, was one of the angels created by the great unknown GOD, and that the Saviour was sent into the world by the Father to set to rights the GOD of the Jews, and at the same time to save all those who believed in him.

He taught, moreover, that the angels created two races of men; the one bad, the other good. Why these never got mixed by intermarriage, SATURNINUS did not explain. But, as the bad people were all helped along by the devil, the Saviour came on earth to exterminate both. This error of SATURNINUS must not be confounded with another, which had its rise in the seventeenth century, that of the Pre-adamites and Co-adamites. By this is meant the conceit of those who maintained that, either along with, or before ADAM, there

was created, here on earth, another race of men, altogether distinct from him.

SATURNINUS taught that the person of Christ was not real, and that all he did and suffered was only in appearance. This error, at a subsequent period, assumed considerable proportions, to such an extent that it became a distinguishing mark, and gave name to a sect called the Phantasiasts.

Our hero was the first heretic who taught that marriage was the work of the Demon. The Shakers, therefore, ought to claim him as the founder of their sect. This was certainly a strange idea, and not in keeping with the example of the two that went before him, and certainly not with the conduct of those who came after. Heresiarchs, as a general rule, have been rather indulgent, especially to themselves, in the matter we speak of.

We presume, however, that his sermons against marriage were equally as sincere as those of the Good Templars of our day against old Bourbon, just about.

SATURNINUS met a fate in keeping with the life he had led. On a certain day, while uttering his blasphemies to an admiring crowd, his tongue became paralyzed, and continued to grow in thickness until it had filled his mouth. The wretched man, unable to take food, after six days of intense suffering, shuffled off the coil, and his unwilling spirit wended its way to the Stygian pool and the dark Cocytus, on whose rueful banks it still laments the follies done in the flesh.

CHAPTER XXVI.

BASILIDES.

Having spoken of MENANDER and SATURNINUS in the previous chapter, the current of time brings us to BASILIDES. Though not an immediate Disciple of SIMON MAGUS, he was the next worst thing to it, a Disciple of MENANDER. Hence,

BASILIDES bears the same relation to the first heresiarch, that JOHN WESLEY and ALEXANDER CAMPBELL do to LUTHER. He was a chip of the same block, a sprout from the parent stock, a tempest in a tea-pot, in his day and generation.

BASILIDES was a native of Alexandria, in Egypt ; a city no less celebrated for its extensive commerce and great wealth in those days, than for its men of learning and genius. Among the latter we cannot reckon the subject of our sketch. No heresiarch was ever a man of true genius. Like the eagle, in its sunward flight, genius soars beyond all mean trickery. It draws to itself and retains the admiration of good men. Its possessor approaches, in a manner, to the angelic intelligence. Heresiarchs, on the other hand, acquire notoriety principally by their obstinate attachment to error ; and, so far as we can gain a knowledge of them by the light of history, they all appear to have been men incapable of distinguishing what truth is. We may say, too, without fear of contradiction, that the names of but few indeed of them would have survived the decade succeeding their demise, had they chosen to run a fair race with their contemporaries on that course marked out by the glorious founder of our holy faith.

Heresiarchs appear to lack all that is grand in our human nature, and to possess, after a singular manner, those qualities that are reputed vile and ignoble among men. They draw to their aid and support only the vicious, because they pander to the passions, to the lust of the flesh, the lust of the eyes, and the pride of life.

This done, they think out hollow systems of belief, in which, as in a labyrinth, they loose themselves and their followers.

BASILIDES had his system, and a strange one. We give it, as found in the writings of the ancient Fathers. Portions of it sound like the ravings of some of our modern infidel philosophers, when they undertake to tell what they know about religion. But we have already cautioned the reader

not to wonder at the doings and sayings of heresiarchs. Even the Puritans, of New England, had, at one time, such an absurd idea of their own piety that they confidently expected no less a recompense than that the Saviour would leave heaven and take up, for good company's sake, his abode in Boston. Thus it has been, and will be, with those who leave the way of truth—blown about by every wind of doctrine.

But, let us return to BASILIDES' celebrated system. First of all, he laid it down as a principle, that there was one supreme power. This he called ABRASAX, a word never known nor heard of before. ABRASAX created *mind*, from mind came the *word*, from the word, *prudence*, from prudence, *virtue and wisdom*. From virtue and wisdom came forth principalities, powers and angels. The angels, in turn, created the highest heaven, and other inferior angels. These created another heaven, and another race of angels, and so on, until 365 heavens were formed, and as many different choirs of angels, rising in grade one above the other, like steps in a flight of stairs. The last bevy, having been too weak to attempt a new heaven, showed their industry by creating this earth. The captain-general of this last choir, according to BASILIDES, was no other than the GOD of the Jews. He audaciously sought to place his chosen people above all other nations. It was by his ingenuity that the Jews were liberated from Egyptian bondage.

This idea of the world having been created by angels, appears to have been held by most of the heretics of the first century. Yet, a little attention to a couple of principles would have saved them and us from all their vagaries on the subject. It requires an infinite power to create. No finite being can become the recipient of what is infinite.

BASILIDES taught his Disciples that CHRIST did not take a real human body and soul; and that he was not crucified. But, as this was contrary to the general belief, and in opposition to the testimony, written and traditional, of the

Apostles, he felt that some explanation ought to be given. It was as follows: When the Jews led the Saviour up Mount Calvary, he feigned fatigue, whereupon they forced SIMON of Cyene to carry his cross. After all had arrived at the top of the Mount, in the confusion of the moment, the Saviour took the form and appearance of SIMON, while he was made to assume that of CHRIST, and was, in consequence crucified; while CHRIST stood by and laughed. Such a story is well worthy of the depravity of a heretic.

BASILIDES condemned martyrdom, affirming, that such as died for the faith received no reward in the next life. He taught his Disciples, in times of persecution, to deny CHRIST, and that in so doing they committed no sin. But when some one urged the well known text, "He that denies me before men, him will I also deny before my Father who is in heaven," Matt. x. 33, the heresiarch answered:

"Trouble not thy soul with this saying; knowest thou not that the Disciples of BASILIDES are alone worthy of the name of men, and that all others are but swine and dogs. You must not, therefore, by openly professing your belief, in the presence of such, give what is holy to the dogs, nor cast your pearls before swine."

Our hero was not content with the scriptures written by the Apostles and Evangelists, so he undertook to write a gospel of his own. But, as the ancient prophets had the misfortune to differ with him, in some essential respects, he set them aside, as LUTHER, at later period, did the epistle of St. JAMES, and invented two others whose writings were orthodox. These he called, respectively, *Barcoba and Barcop*. The writings of these two prophets, we presume, had been hid in the ground, somewhere, until BASILIDES, directed by the light of the spirit, discovered them, much in the same way that JOE SMITH discovered the Book of Mormon. By the aid of these ancient works, he found no difficulty in getting up a gospel suitable to his taste. CLEMENT of Alexandria tells us, Strom. iv, that he also wrote a commentary on the scriptures in twenty-three books. What a pity that the tooth of time, and the mice,

have destroyed these precious works. But, for some reason, the works of the ancient heretics, on religious matters, have never been able to stand the test of time; we have only fragments of them preserved in the writings of the Fathers of the Church, like motes within a piece of amber.

In imitation of the pagan philosopher, PYTHAGORAS, our hero commanded all his Disciples to observe a strict silence for the first five years of their novitiate. They had thus sufficient time to meditate on the greatness of their master, and on their own nothingness. At the end, as EUSEBIUS testifies, they were ceremoniously treated to one of their master's crumbs of wisdom. It was in these words: "Take heed that you know all things, and that no one knows you." Indeed, this was appropriate advice, if what IRENEUS, EPIPHANIUS and THEODORET tell of their corrupt morals be true

Besides the errors and follies already noticed, BASILIDES denied the real presence of our Lord in the Eucharist. It is the opinion of learned men, that it is of him and his followers IGNATIUS, martyr, speaks in his epistle to the faithful of Smyrna, where he uses these words:

"They do not admit the Eucharist, nor oblations, because they do not confess that the Eucharist is the flesh of our Saviour JESUS CHRIST, which suffered for our sins, and which the Father, of his benignity, raised again to life."

When modern sectarians, who deny the real presence, come across such words, from a man like IGNATIUS, who lived in apostolic times, we are curious to know what direction their thoughts take. They cannot advance the same reasons for denying the real presence as did BASILIDES and his followers. Those ancient heretics did not admit the mystery of the Incarnation, and hence, their refusal to admit the real presence was logical. Whereas, our modern heretics, though admitting the Incarnation, still deny the real presence of our Lord's flesh and blood in the Sacrament.

We conclude, with a brief notice of the personal appearance of our hero. In stature, BASILIDES was considerably

above the middle height. His head, which appeared to rest immediately on a pair of broad shoulders, was small and round, well protected from cold in winter, and the sun's heat in the summer season, by a matting of red hair that grew down almost to his eyebrows. His eyes were placed far apart, and under ordinary circumstances, looked dull and meaningless. When excited, however by any want of respect on the part of his disciples, they assumed a savage and truculent glare. His nose was short and elevated at the point, but his mouth was enormous, and drawn down at the corners.

The Pagan inhabitants of Alexandria, like those of Antioch, were remarkable at giving nicknames. Hence, it was not likely that a surly, ill-favored clown, like BASILIDES, could have long escaped the notice of his countrymen. Accordingly, after he had brought himself into public notoriety, partly from the fact that he was continually calling all who did not belong to his sect, dogs and swine, but more especially, on account of his personal appearance, he received the name of *Dioskyon*; which translated into good English, would mean JUPITER's *bull pup*.

The errors of BASILIDES were refuted by IGNATIUS martyr, partly in his epistle to the faithful of Tralles, and partly in that addressed to the faithful of Smyrna. Besides IGNATIUS, CASTOR AGRIPPA, IRENCUS, CLEMENT of Alexandria, and EPIPHANIUS, each in turn, applied the scourge until there was nothing left of the heretic but a name and an odor.

In the next we treat of CERINTHUS.

CHAPTER XXVII.

CERINTHUS.

According to promise, we come to speak now of CERINTHUS. He is the fifth in order from SIMON MAGUS. Many of our readers, in all probability, have never before seen his name in print. Yet he was a sturdy dog in his day, and made some noise in the world. Few, indeed, of those primitive heresiarchs are now spoken of, or even thought about, by the average student of history. As soon as the sects which they originated ceased to exist, their names sank, in a manner, into oblivion, descended to the vile earth from which they sprung, unwept, unhonored and unsung.

The names of the Apostles, on the other hand, and of many of the early martyrs of our holy faith, whose lives the Pagans and heretics esteemed a madness, are still in benediction among men, and will remain so to the end of time. It ought to be thus. The notoriety that heresiarchs gain is purchased at a cheap price, and does not wear well. They ascend without labor, and descend without honor.

CERINTHUS, the subject of this chapter, studied philosophy at Alexandria, in Egypt. By philosophy, may be here understood, learning in general. How long he thumbed his books, we are not informed. Most probably, long enough to have acquired *a little learning*, which the poet tells us is a dangerous thing. It proved so in his case. Scarcely had he declared his independence of the ferrule, when he began to think himself wiser than the Apostles. He got so bold as, frequently, to resist them face to face at Antioch, Cæsarea, and Jerusalem.

This conduct reminds us of a young stripling named SMITH, who, a couple of years ago, on finishing his course at a sectarian seminary in this State, delivered himself of an

oration, in which he informed the assembled lawyers, doctors and grangers, that, after having studied the bible thoroughly, and moreover, having convinced himself that there was nothing more for him to learn in regard to it, he had, nevertheless, come to the settled conclusion, that it was all *nonsense*. A murmur of the old women arose when he had spoken *that* word, because they all thought him "smart," and it was currently reported in the town, of which he was the hero, that he was going to become a *preacher*. The lawyers and rustics were also amazed, and the doctors thought he needed pills. Yet, notwithstanding all this, the earth did not stop turning on its axis, and the sun arose next morning at the usual time, as if nothing extraordinary had occurred.

A little science often leads astray, whereas, deep research draws men to the truth, if their hearts are not bad, and their morals not corrupt.

It was no other than our hero CERINTHUS who raised the commotion at Antioch, of which mention is made in Acts xv. He asserted that Christians were bound to observe the ceremonies instituted by MOSES along with those of CHRIST. PAUL and BARNABAS, who were in Antioch at the same time, expostulated with him on the errors of his ways. But, when was a heretic ever known to care a whit for St. PAUL, or any other saint, when their teaching ran counter to his theories? The question at issue was finally referred to the Apostles in Jerusalem; and CERINTHUS was invited to go thither and defend his opinions.

Ever since, it has been customary to invite heresiarchs to be present at councils, that they may state their views before the assembled fathers, and defend if they choose. But the errors of CERINTHUS could not stand the scrutiny. Hence, when PETER, the first Pope, arose in the assembly and cast a withering glance toward the heretics, saying at the same time :

"Why tempt you GOD, to put a yoke upon the neck of the Disciples, which neither our fathers nor we were able to bear?"—Acts xv, 10.

They held their peace. CERINTHUS and his men had not a word to say ; they were calmed down, mute as mice—subdued. No doubt that case of ANANIAS and SAPHIRA was yet fresh in their memories, and they thought it best not to arouse the lion's wrath, lest there might be another funeral.

But CERINTHUS, on having been allowed to retire, regained his former contumacy as well as hypocrisy, which latter comes as natural to a heresiarch, as the art of swimming to a gosling. He continued to teach his errors, and to infuse a hatred of the Apostles into the minds of his gang of apostates. This same spirit of hatred toward those who, at the present day, hold the places of the Apostles in the Church, is a noticeable feature among sectarians. Having little or nothing to offer capable of giving peace and true consolation to the souls of men, the ministers of heretical sects, not unfrequently vent their impotent rage in frothy, often filthy declamations against the Pope, the bishops and priesthood of the Catholic Church. Even as we write, there is here in Newport, a driveling, straggling, nincompoop preacher, telling people what he says he knows about the confessional.

The errors of CERINTHUS, as given by IRENEUS, book i, chap. xxv, of Heresies ; THEODORET, book ii, chap. 5, Hæretic Fab. ; St. AUGUSTINE, Treatise on Heresies ; EUSEBIUS, book iii, Church history, may be summed up as follows :

He taught there was but one GOD ; and, so far, he was right. But men of his class can never stop at the exact truth. They go beyond it, and get themselves entangled in false notions and theories of their own. According to CERINTHUS, the supreme GOD did not create the heavens and the earth. This was done by other inferior, yet independent powers.

He also taught that the Saviour, before His baptism in the Jordan, was but a mere man, the son of JOSEPH and MARY. He remained so, until the time spoken of, when the Holy Ghost descended upon Him, and thenceforth, until

immediately before His passion and death, He was, in truth, a divine personage. At the commencement of His passion, the divinity again left Him, so that it was JESUS, a mere man, and not CHRIST, the son of GOD, whom the Jews crucified.

This error contradicts the mystery of the Redemption. If He who was crucified was only a man, the infinite debt, contracted by ADAM, remains still unpaid to the Divine Justice. How much more consoling to us, children of ADAM, is the *truth* on this point. We admit the debt was, in a manner, infinite; but, we maintain it was cancelled by a sacrifice infinite in value; because the victim offered was no other than GOD himself. A favorite practice with heretics in all ages, has been to deny the authority of certain portions of the Scripture, and change those retained to suit their notions. CERINTHUS was not at all backward in taking that liberty with the written word, which men of his ilk have, from time immemorial, regarded as a birthright.

He mutilated the gospel of MATTHEW, rejected all the epistles of PAUL, and condemned, outright, the Acts of the Apostles.

We are not surprised at his condemnation of Acts. CERINTHUS, no doubt, had a good opinion of his own abilities. All heresiarchs have. Now, in the book we speak of, his name does not occur once, whereas, that of PAUL, his great opponent, is frequently to be found. What more natural, then, than that he should have condemned so one-sided a history as the book of Acts must have appeared to him.

CERINTHUS had not only his own natural ability to help him along, but also frequent and important revelations from an angel. This was, in all probability, the very same one, at whom LUTHER threw the ink bottle. He differs from the others we read about, inasmuch as he has the wings of a bat instead of a bird.

Along with the errors and follies spoken of, CERINTHUS taught his Disciples that, after the last judgment, CHRIST would not ascend with the just to heaven, but would change

this earth into a paradise for their benefit. The capitol was to be Jerusalem, where the Saviour was to take up his abode with the elect for a thousand years. During this period, feasting, revelling and promiscuous gaiety was to be the order of the day. But, whither the revellers were to betake themselves after the time was up, he did not explain.

The manner in which CERINTHUS took leave of this world and its vanities is peculiar. After having traveled through several of the oriental countries, in youth, he turned his face westward, in the evening of life, and landed like his great prototype SIMON, in the city of the CÆSARS. As he was one day gyrating through the streets of the great capitol, he met ST. JOHN, the beloved Disciple of our Lord. "Do you know me?" said CERINTHUS to him. "Very well," rejoined the Apostle. "You are, if I mistake not, *the oldest living son of the devil.*" This was rather unkind language on the part of ST. JOHN. One of our modern *liberal* Catholics could have taught him to be more polite to a gentleman like CERINTHUS. But then, the Apostles were a rough kind of men, and did not understand the good service they might have got out of heretics, by treating them with lofty consideration. The conference ended abruptly. ST. JOHN went away in another direction. He wished to teach *by example* what ST. PAUL had done by word, to "*avoid an heretical man.*" Tit. iii, 10. CERINTHUS was cut to the quick, and followed the Apostle and his companions into one of the public baths, intending to offer insult and personal violence to the Evangelist. But GOD had numbered his days and finished them. On seeing him, ST. JOHN said to those with him: "Let us fly from this house that holds CERINTHUS, lest falling, it may oppress us." Scarcely had they passed the threshold, when an earthquake reduced the edifice to a heap of ruins. The unfortunate man, on finding that his day had come, gave one fiendish shriek, in which rage and despair strove for the mastery. Then his soul, polluted

with many crimes, sped on its way to PLUTO's realms of sorrow, where we leave him.

Our next, will treat of the *Millennium*.

CHAPTER XXVIII.

THE MILLENNIUM.

In the last chapter we spoke of the heresiarch CERINTHUS. Among the other errors and the follies taught by him, was that concerning the *Millennium*. The reader, no doubt, wishes to learn something about this word, and the idea it is intended to express. *Millennium* is a compound, made up of two Latin words, *mille*, which means *a thousand*, and *annus*, which signifies *a year*. Hence, taken by itself, apart from historical connection, *Millennium* means nothing more nor less than a period of a thousand years.

Many, who have heard, and maybe used the expression, have, without doubt, connected with it ideas of a state of happiness and security, similar to that enjoyed by our first parents before the fall. The word certainly, by reason of its historical associations, has acquired the latter signification. How it happens to be thus, we now hasten to tell.

Among the greater portion of the heretics of the first century, drunkenness, gluttony, and the indulgence of lustful desires were carried to a shocking excess. Having had no well-grounded hope of a felicity beyond the tomb, they sought it here, by giving loose reins to those propensities that are reputed vile and beastly.

But, as the free indulgence in such pleasures failed to give that happiness they had expected; as, on the contrary, after years of dissipation and debauchery, they found themselves the victims of loathsome diseases, and of despair; they fondly imagined that, hereafter, there would be a blessed period, within which they could indulge their wicked

desires, without any of the sad consequences that follow the continued infringement of those physical laws that govern man in his present state.

Such ideas were, at the commencement, vague and undefined in the minds of those wretched heretics. It is probable that the impostor MOHAMMED, at a later period, borrowed from them the conceptions of the future state of bliss which he promised as a reward to all his faithful followers.

We have said that such ideas were, at first, somewhat undefined. Hence, some ingenious inventor of lies was required, to give definite shape and a name to that vain thought.

CERINTHUS was the man, being adapted by nature, and by years of self-training for the work. Though miserable and haggard in his appearance, with club feet and a withered left hand, he had qualities of mind that insure success, and even admiration to their possessor, among heretics.

Without apparent preparation, he could, at any time, entertain his hearers, for an hour or more, with a tissue of circumstantial falsehood, that appeared, at first hearing, to possess the coherence of truth itself. It was he first fossilized the folly of the multitude in the word, *millennium*.

The following is the manner in which things were to be arranged. After the last judgment, the wicked, viz: All those who did not belong to his sect, were to be chased by the demons with thunder and lightning into the lake burning with fire and brimstone. Then CHRIST would change this earth into a paradise, of which the New Jerusalem was to be the capitol city. Here, for the period of a thousand years, the time would pass gaily in nuptial feasting, and in the unrestrained indulgence in all the animal passions.

Such ideas of future felicity are so repugnant and foreign to our notions of the pure enjoyments of heaven, and so contradictory to all we know of the life and teachings of our Divine Redeemer, that they scarcely deserve a refutation.

Nevertheless, we may bring forward here a few texts of scripture that plainly contradict the millennial theory, as advocated by CERINTHUS. In MATTHEW xxii, 30, we read these words of the Saviour, addressed to the Sadducees, who had been questioning him on the subject of marriage, in the next life :

“In the resurrection,” said he, “they shall neither marry, nor be given in marriage, but shall be like unto the angels of GOD.”

This text sets aside all notions of those gross and carnal pleasures dreamed of by the heresiarch, as peculiar to the Millennial period.

Secondly, the Millennium, according to CERINTHUS, was to come after the last judgment, and was to continue only for a thousand years. Now these two notions are clearly at variance with plain and well understood passages of the sacred writings. In Luke i, 32, 33, the angel, when addressing the Blessed Virgin, and speaking of the son which she was to bring forth, says :

“He shall reign in the house of JACOB forever, and of his kingdom *there shall be no end.*”

From these words we may rightly infer that the future kingdom of CHRIST is to last, not alone for a thousand years, but for all eternity.

A terrestrial paradise, after the last judgment, is also very clearly set aside by what we read in Matt. xxv, 34, where are given the words with which CHRIST will receive the elect on the day of final retribution :

“Come ye blessed of my Father, possess the kingdom prepared for you *from the foundation of the world.*”

Hence, the good, after judgment day, will possess a kingdom, prepared not then, but one created *from the foundation of the world.*

Now, that we have given the reader a statement of the Millennium, as planned by CERINTHUS, and adduced passages of the scriptures that at once pulverize such a monstrous air-castle, we do not think it would be just to withhold the

knowledge of the fact that even many of the more ancient Fathers were also believers in an earthly paradise, to last a thousand years. After which the blessed would be translated to heaven, there to enjoy the beatific vision and be happy for eternity in the possession of GOD. It must be borne in mind, however, that they did not knowingly borrow the idea of CERINTHUS.

The Fathers of the Church, in ancient times, were aware of the fact that they had nothing to learn from heretics. They knew that in the scriptures and the divine traditions of the Church were contained all the truths necessary for man to know, in order to be saved. Hence, unlike some of our modern *chivalrous* doctors, they did not in their writings pull the sting out of the truth, lest it might wound the feelings of the heterodox. They did not spare the lash, because they did not value the praises of those whose backs required it. They did not squint after puffs from heretics, because they knew that "the approbation of fools is ignominy."—Prov. III, 35.

The writer willingly confesses that he has not read all that the Fathers have written. But, of those portions that he has read, he can safely say that he has found nothing in them that might lead him to suppose that their authors had even the remotest idea of attempting the difficult feat of catching two hares at once, in an open field—of stating the truth, and giving satisfaction to the enemies of the Church at the same time.

When an heretical man, who is not a simpleton, praises the writings of a Catholic divine on a controverted point, it is a clear proof that the said writings are worthless. A wild goose can never be taught to admire the flap of the eagle's wing, and a man has an instinctive dislike to what he feels is really damaging to a cause with which he is indentified. LUTHER hated the *Summa Theologica* of THOMAS AQUINAS.

We doubt very much whether any one of our readers has ever seen in a Protestant newspaper, or heard from the lips

of a Protestant preacher, a single word in praise of an *allocution* or *encyclical letter* of PIUS IX.

But we have read extravagant encomiums from Protestant pens of a couple of works of these latter days, which we believe have been of about as much service to the cause of truth and the Church, as a painted wooden sword would have been to the cause of Grecian liberty at the battle of Marathon.

We have been led to these digressory remarks with the view of showing that the Fathers of the Church, in primitive times, were not the men to copy or imitate the follies of heretics. Hence, if we find some of them entertaining notions about a Millennium, we are not to suppose for a moment that they were borrowed from CERINTHUS, but that they had an origin altogether distinct. What this origin was, we will explain in a future chapter.

CHAPTER XXIX.

THE MILLENNIUM.

In our last chapter we spoke of the Millennium, as advocated by CERINTHUS. We saw that the ideas entertained by him of this blessed, but imaginary period, were inconsistent with certain plain passages of the inspired writings. Hence, we rejected the entire story as an heretical fable.

There is, however, another very ancient belief on this subject, which, though likewise false, is yet deserving of more respect, on account of the good names connected with it.

Certain it is that several of the most ancient Fathers, such as JUSTIN MARTYR, IRENEUS, TERTULLIAN and others, were believers in a Millennium. Theirs, however, was different from that dreamt of by CERINTHUS. In the opinion of the Fathers, of whom we have spoken, the Millennium would

be the *one thousand years* immediately preceding the day of general judgment. At the beginning of that period CHRIST, the Saviour, was to come on earth again, and live among men in a visible manner.

All wars would cease, and justice, peace and happiness be the lot of man. Thus the good would have a foretaste, on earth, of the things that were in store for them beyond the skies.

This idea of a Millennium is certainly a pleasing thought to dwell on, nor should we tread otherwise than lightly on the graves of those venerable men, our ancestors in the faith, who fondly looked for such an epoch of peace and blessedness on earth.

Yet the interest of truth requires us to state that such an expectation, on their part, was indeed a vain one. The life of man will always be, as it was in the days of holy JOB, a warfare upon this earth. JOB. viii, 1.

It is only after the Archangel shall have stood, with one foot upon the sea and one foot upon the land, and shall have sworn, by the authority of GOD, that time shall be no more, that the children of ADAM will enjoy that peace and happiness of body and soul so fondly hoped for by the millennial Fathers.

PAPIAS, the bishop of Hierapolis, appears to have been the first of the ancient Fathers who believed in a Millennium.

He was the Disciple of JOHN THE ELDER (not the Apostle), and like the vast majority of those bishops of the primitive days, was a man of rare and solid piety, united with a zeal that death alone could extinguish. He had, however, a propensity, which, though innocent in itself, is apt to lead its professor astray, if not regulated by good judgment.

He was untiring in his efforts to learn all about the Apostles. Old men who had seen and conversed with them were always welcome visitors at his house. They were invited to tell all they knew, and our good bishop took down carefully

the substance of what he had heard, without ever questioning the veracity of the author.

His own goodness of heart and truthfulness, united with a proclivity for listening to marvelous stories, seemed to have prevented the idea from once entering his mind that people will sometimes exaggerate, and even descend to falsehood.

The upshot of all this misplaced confidence was that in the book written by him, and entitled: "An Exposition of the Words of our Lord," he got bad, good and indifferent things hopelessly mixed. One of these items was that regarding a Millennium.

We remarked in the previous chapter that those of the early Fathers, who were believers in the Millennium, did not get the idea from heretics. That is true of all those who came after PAPIAS. They appear to have been led into the mistake by his book. But, so far as PAPIAS himself is concerned, the matter is not as clear.

We know that heretics are very uncertain quantities. Hence, it is just possible that some old gray-headed follower of CERINTHUS might have palmed himself off as a good Catholic on such an innocent and unsuspecting man, and told him a long tale about the Millennium, as something he had heard from the Apostles.

PAPIAS was always open to conviction, especially when loud sounding stories were told him. We can easily imagine we see the good man, all eyes and ears, with his parchment extended before him on the table, taking down all the facts and circumstances of the wonderful tale, as they came from the lips of his oily, but unscrupulous guest. EUSEBIUS, the Father of Church history, while praising the simple piety and zeal of PAPIAS, confesses, nevertheless, that he was a man of very slender intellectual powers (*ingenii quidem pertenuis*). We can well admit that there must have been a deficiency, somewhere or other, in the mental faculties of a man who was so unreasonably credulous.

Though PAPIAS is justly blamed by the historian for too

much credulity, yet we do not wish to conceal a circumstance that may be urged in his favor. His surmises about the Millennium may not have been based altogether on the mere heresay of persons whose authority was questionable.

There is, in fact, a very obscure passage in the Book of Revelation that could easily have been twisted by himself, or by others for him, into a prophecy of a future Millennium. We give the entire passage, and an explanation of it, which we have taken, substantially, from ST. AUGUSTINE, *De Civitate Dei*, book xx, ch. 7, 8, 9. The passage reads as follows:

“And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and satan, and bound him for a thousand years. And he cast him into the bottomless pit and shut him up, and set a seal on him, that he should no more seduce the nations, till the thousand years be finished: and after that he must be loosed a little time.” (Rev. xx.)

The thousand years spoken of, during which CHRIST is to reign with the saints, mean, according to ST. AUGUSTINE, not the Millennium of PAPIAS, but the entire period from the Saviour's death to the coming of ANTICHRIST.

The word, *a thousand*, is often taken in the scriptures to signify a very large, but indefinite number. Pss. 104, 89; Job 9. The angel that descended from heaven and bound SATAN, is no other than the Saviour, who by His death and passion broke the power of SATAN. “And he cast him into a bottomless pit.” By the bottomless pit we may understand the hearts of impious men, such as that of BISMARCK. He is said to be cast into the bottomless pit, not because he did not exist there already, but, being forbidden from taking possession of true believers, he takes, on that account, more formal possession of the wicked. In other words, being cast out of *the man*, he takes control of *the swine*, and urges them on to the precipice. BISMARCK, for example, may be said to be now more perfectly possessed by the devil than he was before he began to persecute the followers of the

Saviour. "And set a seal upon him that he should no more seduce the nations, till the thousand years be finished." That is, the Saviour restricted the power of SATAN, and prevented him from any longer seducing the *predestined*. The seal was set that it might not be known in this world who those are that appertain to SATAN, and who do not. "And after that he must be loosed for a little while." That is, when the thousand years are finished, in other words, when the end of the world is about to come, or about three and a half years before the day of general judgment, SATAN will again be let loose, and by means of ANTICHRIST, will raise such a persecution and commotion in the world, as shall not have been seen since time began. Now, though this passage of scripture, rightly understood, is far from proving that there will be a Millennium, yet it must be confessed there is enough in it to have strengthened in his belief such a man as PAPIAS.

In our next we will treat of EBION and the *Nicholaites*.

CHAPTER XXX.

EBION AND NICHOLAUS.

We now approach the close of the first century of the Christian era, and have to notice only two more heresiarchs. The one was called EBION, and the other rejoiced in the cognomen of NICHOLAUS. EBION comes first, in order of time, and we give him the same place in this notice.

The origin of this wretch is involved in obscurity. The following facts, however, regarding him, are gleaned from ancient writings. He was by race a Jew, and appears to have been a man of little or no education. Whether this happened by reason of neglect, or because his intellect was such as not to admit of polish from books, we are unable to state with accuracy sufficient to make a record of it here.

His name, EBION, signifies in Hebrew a *beggar*. But, whether he got the title on account of extreme poverty, or because of his naturally low and sordid nature, it would be hard to tell at this late day. In person, EBION was rather below the middle size, but he had an iron constitution. His hair, which he allowed to flow down on his shoulders, was gray from early youth. Yet there was nothing venerable in his countenance, nothing that called forth the respect of those who happened to come into contact with him. Quite the contrary. His face lacked every manly trait. His chin was short, and so shaped as to give the mouth a form like that of a half opened clam. The forehead was receding and narrow, the eyes dull and bloodshot, looking as if they had been taken out and boiled, at some period of his life, and then carelessly reset.

How such a man, deformed in features, with intelligence scarcely superior to a baboon, could have succeeded in becoming the author of a sect, may well excite wonder. The heart of man is certainly a mystery. Yet if we look into the matter, it will not appear more strange that EBION should have had followers, than that men, otherwise intelligent, among the Pagans, should have adored idols of wood and stone. Heresy and all false religions are species of idolatry. They spring from human pride, and are so many rebellions against God, and the order which He has established here on earth.

Without going all the way to the dominions of BEELZEBUB to find a reason for their existence, we may discover one nearer home. It may be found, in germ, in the heart of every man whom vice has depraved.

Take any one, whose pride and self-conceit are inordinate, and he will with great difficulty give due honor to his equals. Not only will such a one refuse to recognize the merits of an equal, he will try to diminish the glory of a superior, because in every one that is exalted above him, he sees an obstacle to the recognition of his own supposed merits.

What more natural, then, than that the Pagans of old, inflated as they were with pride, should, in the words of St. PAUL:

“Have changed the glory of the incorruptible GOD into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.” Romans I, 23.

By doing so, they placed themselves above what they worshipped. Every time JULIUS CÆSAR took a censer into his hands before the statue of HERCULES, his pride, instead of being diminished, was greatly increased, because he felt his own superiority to the statue that he affected to adore. Man, by idolatry, places himself above GOD, and this is why the worship of an idol is the greatest sin a man can commit. There is more genuine malice in it than in any other crime.

The heretic, too, offers incense to a statue, and thinks he glorifies himself. But he glories in his shame.

DOLLINGER, REINKINS, *et al.* II, could not bear the mild and heavenly authority of PIUS IX, and yet they lick the dust before DAGON BISMARCK. We have seen heretics wondering, more than once, at the respect and love shown by Catholics toward the bishop and priests of the Church.

We have heard them making light of it. Yet if such persons had only enough of intelligence, they would see at once that the Catholic, in honoring the priest or bishop, does so because he recognizes in them the representatives of GOD.

But how is it with the heretics. They get on that pedestal, which they call the pulpit, some idol of a preacher; they offer him incense, but never the respect nor submission that Catholics entertain for their prelates; but just as soon as their idol begins to be anything else but an idol, they break and pitch him out of doors.

These observations may throw some light on EBION's case. The driveller got followers from among men imbued with the spirit of heresy, on the same principle that dogs and cats had worshippers at Memphis.

Let us now consider some of his errors. EBION taught his followers that CHRIST was only a mere man. Yet not all his Disciples believed this. Some of them admitted that CHRIST was indeed conceived by the HOLY GHOST, yet denied that He had a being prior to His conception. ST. JEROME, in *catal script eccles*, says it was to refute this error that ST. JOHN wrote his gospel. Hence, at the beginning, the Evangelist lays down the doctrine that the Word was with GOD, and the Word was GOD.

EBION also taught that the Mosaic rites and sacraments were to be observed, along with those instituted by CHRIST. He appears to have copied this, along with some other bright ideas, from his predecessor or cotemporary, CERINTHUS.

He rejected all the gospels, except that of MATTHEW, which he called *the gospel according to the Hebrews*.

Our hero could not bear to hear the name of PAUL mentioned. He rejected all the letters of the great Apostle, and called him *an apostate*. This reminds us of an Episcopal minister we once met, who called the Pope a heretic.

ST. PAUL appears to have been particularly hateful to most of those primitive heretics, and we may presume he often gave them cause. Modern heretics affect to be very fond of him and his teachings. But, were he to return to earth, he would make their ears tingle in such a manner that they would stand aside and despise him.

Heresiarchs have always been notorious liars. Hence, we must not wonder at learning that our hero was also a good hand at the business. He put a report in circulation that both the father and mother of ST. PAUL were Gentiles. This he did to raise prejudice against him among the Jews. He further stated that ST. PAUL, having come to Jerusalem, had stayed there a long time before embracing Judaism, and might never have done so, if he had not fallen in love with the daughter of the high priest.

According to EBION, it was in hope of receiving her hand in marriage that SAUL or ST. PAUL gave up idolatry. But,

on being refused by the high priest, he got angry, and undertook to demolish him and his religion. EBION is said to have died in a drunken fit.

He was succeeded in the heretical primacy by one NICHOLAUS. Whether he is the same who was elected one of the seven deacons, is a question not yet decided among historians. The probability is that he was a different man.

NICHOLAUS taught nearly all the errors and follies of those who had preceeded him. The morals of his followers were most corrupt. Hence, in Revelation, chap. 11, the angel of the Church of Ephesus, *i. e.*, the bishop, is praised, because, says the Holy Ghost: "Thou hast hated the deeds of the Nicholaites, which I also hate."

This was the last heresy of the first century. The reader must not suppose that those of which we have been speaking all ended with their founders; such is, by no means, the case. Many lasted until late in the third century, and even to the beginning of the fourth. But, like the sects of our day, they were continually changing from one belief to another.

CHAPTER XXXI.

THE VIRGIN MARY.

We now willingly turn away from the heretical labyrinths of the first century, and invite the reader to a stroll, not through the bone-yard of outcasts, but along paths made sacred by the footprints of the incarnate Word, and of those chosen by Him to co-operate in the work of saving mankind.

We intend, in a word, to hold up the mirror to the first century of our era, and give a reflection of the men and women who then lived, and of the deeds done, in days long ago, by our ancestors in the faith.

In so doing, we desire to present a picture, which may be

hung up alongside of that other already given, of those heretics and fantastic errors, which, like brandy blossoms on a boy's, face, have excited our disgust by their precocious depravity.

Let us begin with a notice of HER, "above whom there is nothing but GOD, and beneath whom is all else that is not GOD,"—the Blessed Virgin MARY.

We shall, however, confine our remarks to what is simply historical, in regard to her earthly pilgrimage, and refer the reader, for further edification, to her "GLORIES" written by that latest of the doctors of the Church—ST. ALPHONSUS LIGUORI. We may observe in passing, however, that in the work alluded to there are many things which the infidel and the scoffer wrest to their own perdition, as they do the best gifts of even the Creator.

The Blessed Virgin was of the tribe of Juda, lineally descended from DAVID, King of Israel, as we are taught by MATTHEW and LUKE, in their respective gospels.

The writer has read, somewhere, a sermon in her praise, in which considerable ado was made over the fact that she was of royal stock, insinuating thereby that it was honorable to the Saviour to have been the descendant of an earthly king.

Such a style of speaking or writing does but little good, and the attempt to make our Saviour *eminently respectable*, by reason of his earthly lineage, betokens the court lackey rather than the Apostle.

From what we read in the scriptures, it does not appear that either ST. JOSEPH or the Blessed Virgin were held in any special esteem among their neighbors, because of their descent from King DAVID. There were, no doubt, many others living in their day, who could have made good their claims to such an honor, did they esteem it worth contending for. The veneration justly due the Blessed Virgin, is founded on a far higher title.

Men are great only so far as they are chosen by God for the accomplishment of exalted purposes. She was chosen for the highest of which a creature is capable.

A patent of nobility, thus gained, out-weighs and dims all others. From the moment the angel had said to her, "Behold thou shalt conceive," the glory borrowed of King DAVID was lost in superior effulgence, reflected from the face of the Most High.

The parents of the Blessed Virgin were JOACHIM and ANNA, whose names signify, respectively, "The Preparation," and "The Grace of the Lord." Of their history we know but little that rests on a solid basis. So excellent an opportunity, however, of giving play to the imagination could not have escaped the keen vision of the versatile and romantic Greek. Hence the existence of the book, "*De ortu Virginis*," in which miracles and other things *extraordinary* abound, and in which there is contained a vast amount of information, that might be valuable if true, or at least interesting, if probable.

ST. JOHN, in chap. xix of his gospel, speaks of a MARY of Cleophas, the sister of the Virgin. With this exception, we have no evidence going to show that the mother of our Lord had, according to the flesh, any other sister or brother.

It is uncertain how long she lived on this earth; neither do we know the place of her death. Some say she accompanied ST. JOHN to Ephesus; others maintain that she continued to reside in Jerusalem, where, about twelve years after the Saviour's ascension, surrounded by the Apostles, drawn from distant lands miraculously together by her bedside, she surrendered her pure soul into the hands of God. Her body was laid in a tomb in Gethsemane, where it rested for three days; but before it had seen corruption, it was reunited with her soul, and both were gloriously assumed into heaven, accompanied by the choirs of blessed spirits, who sang her praises, until, kneeling at the foot of the

throne, she was crowned queen of angels and of men, with the brightest diadem that even heaven could afford.

Respect for the Virgin Mother of the Saviour is one of those marks by which we may easily distinguish the true believer from heretics.

The persistency of the latter in trying to depreciate the Virgin has often elicited our surprise, not to say enkindled our wrath. Though no admirers of what is called muscular Christianity, we may smile, at least, at the burning zeal of that Hibernian, who, during Know-Nothing times in Cincinnati, held a man by the seat of his pantaloons, from a third story window, until he had duly repented of his impertinence, and at MIKE's suggestion, piously and piteously invoked the protection of the Virgin, three distinct times.

All this agrees with what NED O'HARA, the blacksmith, told the Methodist preacher, years ago, in Kanturk, Ireland. NED was, at the time, shoeing a mule that had a stiff neck, but was limber about the legs.

"Now, Mr. O'HARA," said the *swaddler*, "I can prove to you by a half dozen texts of scripture that the Virgin Mary was no better than your mother or mine." NED dropt his hammer and bounced some ten feet away from the mule. "While you are talking," said he to the *swaddler*, "let's keep at a safe distance from the business end of that animal. I have noticed that when any one begins to blaspheme near him, he always begins to kick." When the preacher had finished, he waited for VULCAN's reply. "Well," said NED, as he picked up his hammer, "you may have proved, to your own satisfaction, that the Virgin is no better than *your* mother; yet, of one thing I am very certain; *there is a vast difference between their children*—between her son and *your* mother's."

NED struck the nail on the head that time, and clinched it by recommending the preacher never to set foot in his shop again, while that mule was around. "He has," said NED,

“a strange habit of shaking the dust of his heels off against blasphemers.”

It has often been a puzzle to us why heretics hate the blessed Virgin. They admit the Saviour’s divine mission, and place all reliance on His merits, as we do, yet, they cannot endure His mother !

After much reflection on this subject, we have come to the settled conclusion that the old serpent, which is the devil and SATAN, is at the bottom of it all. This view of the case will appear reasonable after considering what we read in Genesis iii, 15. JEHOVAH, addressing the serpent, says :

“I will place enmities between thee and the woman, between thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel.”

This is evidently a prophecy. The “*woman*” here spoken of can be no other than the Blessed Virgin. EVE certainly is not meant, for she was *crushed* by the serpent. It is stated that there shall be enmity between the *woman* and the serpent; that the serpent shall lie in wait for her heel, etc. Now, as the power of the Devil does not, and never did, extend to the person of the Blessed Virgin, hence he tries, by his agents, the heretics and unbelievers, to diminish her earthly glory. This appears to us the only true solution of that blind hatred which heretics manifest towards the ever blessed and venerable mother of our Saviour.

Our next will be about ST. PETER.

CHAPTER XXXII.

SIMON PETER.

Almost nineteen hundred years have now been unwrapped from the spool of time since there lived in a small house on the shore of the sea of Gallilee, a veteran fisherman,

JONAH. He is not identical, however, with that other, who had the misunderstanding with the whale. The JONAH of whom we speak, was a fisherman, but not a *whaler*.

He was a Jew of strict observance, and the grunting of swine was as odious to his ears as the aroma of Cincinnati ham is agreeable to the olfactories of the modern degenerate sons of ABRAHAM.

Though, on account of poverty, he was not a burning and shining light in the synagogue of his native town, yet he deserved, and retained until death, the esteem of his countrymen. JONAH was an unsophisticated Jew; a man without guile, who readily overlooked the short-comings of those who represented Judaism in his day, and prayerfully awaited the coming of the Messiah, who would make straight the crooked paths of the Lord.

It was not granted him to see in the flesh, the *Desired of all nations*; for he was gathered to his fathers before the fame of JESUS had passed beyond the confines of Nazareth.

JONAH left behind him two sons, sole heirs to his fishing bark and nets, as well as to his many virtues. The first received the name of ANDREW, and the other was called SIMON.

After having deposited, along with many tears, the remains of their aged father in the tomb, they followed the profession to which they had been raised—that of fishermen.

At this laborious, and sometimes dangerous occupation, they spent several years of their early youth and manhood. Though obliged, by their calling, to often steer many leagues from home, yet on no Sabbath was either found absent from the synagogue; for propitious winds or good muscle brought them in sight of their native Bethsaida invariably on the day previous.

One might suppose that such simple piety and fidelity to the call of duty would have gained them the esteem, even the admiration of the Pharisee who read the law and

conducted the public worship of Sabbath days in the synagogue.

It was just the reverse. The two sons of JONAH were not favorites with the proud and ostentatious Rabbi. An incautious expression of SIMON's had greatly tended to widen the breach.

When asked one day, why *he* did not, like others, go frequently to pay his respects and offer his homage to their good and holy Rabbi, he replied: "The GOD of our father is better honored by pure love of heart, and by righteous works, than by that feigned zeal for the law which idolizes those who have seated themselves on the chair of MOSES."

This saying was reported to the Pharisee, who construed it, at once, into an impertinent attack upon his own dignity. The others felt it to be a most withering rebuke of their own subserviency and smallness. Yet it did not keep them from vying with one another in offering the Rabbi incense, to gain their personal ends.

Our good Rabbi went off into a towering rage, at the thought that an ignorant fisherman should have presumed to find fault; should have even gone so far as to express an opinion about what was pleasing in the sight of the Lord. He was somewhat calmed down by an expression of his first scribe, who said that the "contamination arising from contact with Gentilism would soon destroy the hedge around the law, and all legitimate authority would be overwhelmed by a deluge of Gentile liberalism, unless strong measures were taken, and opposition put down." "My opinion," said another scribe, older and of a more serious turn, "is, that we can best sustain our authority by first beginning to reform our own lives, and—" "Stop, at once, and leave my presence forthwith," said the irate Rabbi; "I see thou art also tainted."

After these things SIMON held his peace, though internally he wished for authority to say to that pompous Pharisee, "Now, why tempt you God to put a yoke on our

necks which neither our fathers nor we were able to bear? Why seek to put *yourself* in the place GOD alone should hold in man's heart? Why seek to be idolized?"

Being, however, a truly conscientious man, he doubted whether he would be justified in showing any disapproval of the acts of those who stood above him for fear that he might lessen their authority and power of doing good among the people.

He referred the whole matter to GOD, satisfied that *He* would in His own good time, provide a remedy for the evils that appeared almost incurable.

Not many years after his doubts were dissipated, when he had heard from the lips of Him who spoke, as did man never before nor since, the most scathing denunciations against those same Pharisees. It was with a satisfaction, mingled with pity, that he saw their hypocrisy laid bare—that he heard them called “blind and leaders of the blind; a generation of vipers and whited sepulchres.”

Some time after these events, news came to Bethsaida, and the surrounding country, that a great Prophet had arisen in Israel, and that GOD had visited His people. This extraordinary man was called JOHN. Thousands flocked from all quarters to hear his preaching; and being moved to repentance, were baptized by him in the Jordan.

As the scepter had passed from the hands of Juda, and the seventy weeks of the prophet DANIEL were nearly or quite at an end, many thought this extraordinary man might possibly be the Messiah. The innocence of his life coupled with his great zeal and eloquence, procured him many disciples. Among the latter was ANDREW, son of JONAH. SIMON, having married a wife, remained at Bethsaida. On the return of his brother from the banks of the Jordan, he was noticeably affected by the recital of all that ANDREW had seen and heard. SIMON felt persuaded that the Messiah had come, and that he was no other than this wonderful

man. "No," said ANDREW—"He said 'I am not the Messiah—There will come a man after me, the latchet of whose shoes I am not worthy to loose; him you shall hear.'" John 1, 27.

From this time forward, these two good men anxiously awaited the developement of events.

But one thing forced itself upon their observation, viz: That JOHN sought no intimacy with the Scribes or Pharisees; on the contrary, he reproved their vices, and bade them beware of the wrath to come.

Thus the time passed on, until one day, as they were preparing to cast their nets into the sea, they saw a man on the shore, not far off from where they stood. He appeared the very perfection of humanity in form and feature, dressed in a crimson toga that swept the ground; his rich auburn locks descended in ringlets far down his azure mantle. His beard parted naturally and gracefully at the point of his chin. The expression of his face was extremely mild; some might call it sad and thoughtful. But a fire darted from his eyes, that inspired the beholder with undying love and veneration, or else mortal dread and hate. This man was JESUS of NAZARETH, the only begotten Son of God.

He had come to call that poor unknown fisherman to fill an office that is the most exalted on earth—to be the founder of a dynasty that is to last forever.

Our next will be about the public life of ST. PETER.

CHAPTER XXXIII.

THE PUBLIC LIFE OF ST. PETER.

Having, in the last chapter, spoken of the hidden life of SIMON PETER, we think it opportune, in the present, to give a synopsis of his public career.

The writer will not attempt to portray, in his own words, that portion of the life of the *Prince of the Apostles*, which was spent in company with the Saviour of mankind.

The narration of all that was done and said during that eventful period, he believes it best to leave with the Evangelists, inspired by the Holy Ghost, and with such impious Frenchmen as ERNEST RENAN.

All that was necessary of the life of CHRIST and His dealings with the Apostles was written *once* by the Evangelists, MATTHEW, MARK, LUKE and JOHN, and we see no necessity of attempting to improve on what the Holy Ghost inspired them to say.

An ancient philosopher was once asked to give a definition of GOD. He requested one day to prepare an answer. When the day was up, he wanted a week. When the week had passed, he declared that a year would scarcely suffice to formulate a proper reply.

The philosopher was no ordinary man; his hesitation proved it—though a supercilious editor of one of our daily newspapers would have got through the work with one scratch of his pencil.

Those who attempt to write the life of CHRIST ought to learn a lesson from the philosopher.

Written by an uninspired man, the life of the Saviour is either *impious* or *flat*. Even men of ability misunderstand altogether, very frequently, the character of those they attempt to describe. How much greater will the failure not be, when pygmies attempt to measure the “uncreated wisdom of the Father.”

Hence, we forbear going farther back into the public life of PETER, than to the period of the Saviour’s ascension into heaven.

This, however, shall not prevent us from taking up, in future articles, some plain texts of scripture and showing therefrom that CHRIST gave to him an authority and jurisdiction over His entire church.

After the bloody tragedy on Mount Calvary, and the glorious resurrection of our Lord from the tomb, the gospel informs us that he appeared to His Apostles and Disciples, at various times, for forty days. During that period he gave them instructions concerning all they should do and say, after He had ascended to the Father.

When the mystic days had passed, He gathered them together, and in their company, proceeded to the top of Mount Olivet, not far outside the city of Jerusalem. There, with His face turned toward the setting sun, He bade them adieu

Then, raising His eyes and his arms at the same time to heaven, he was wafted by an unseen force into the dominion of the stars.

The Apostles and Disciples remained, as it were, in a dream for some time. Almost the whole truth had flashed upon their minds. That mysterious being, with whom they had walked and conversed for upwards of three years, had vanished from their gaze—had left them to the ordinary course of providence.

The Italian poet, DANTE, many centuries after, expressed well what we may presume to have been their feelings on the occasion :

—Nessun Maggior dolore
Che ricordarsi del tempo felice
Nella Miseria—.

While they were thus overwhelmed with sadness, two angels stood beside them and said: “Ye men of Galilee, why stand you looking up into heaven? This JESUS who is taken up from you into heaven, so shall He come, as you have seen Him going up to heaven.” Acts 1, ii.

They were thus awakened from their dream, and slowly and sadly descended from the mount, to take up their abode in an upper chamber of a house in the city.

SIMON PETER was now looked upon by all as foremost man of the band. Mysterious words, spoken months be-

fore by Him who had just left them, now came back to their minds. They remembered that it had been said, on one occasion, to SIMON :

“Thou art PETER, and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven.” Matt. xvi.

Knowing these things, all lent him a willing ear.

Hence, when he spoke of the necessity of electing another, in the place of JUDAS, all listened, and proceeded to the work, by which MATHIAS was numbered an Apostle, with the eleven who had remained faithful.

Those were days of doubt and perplexity. But, after the Holy Ghost had descended upon them, on the day of Pentecost, doubt gave way to certainty, and prayerful inactivity, to much energy in the Lord.

There were many at that time, in Jerusalem, Jews, devout men of every nation under heaven, and though using different tongues, yet each and every one of them understood the Apostles, who spoke only in the Syro-Chaldaic language. Some of the most hardened, on perceiving this wonderful fact, were loath to believe their own ears, and began to say that the Apostles were drunk with new wine. But PETER, with that courage and lofty bearing, for which we shall henceforth see him distinguished, refuted the silly assertion by reminding those who had made it that it was too soon in the day.

He preached to the multitude on the divinity of JESUS of Nazareth. Nor did he preach in vain.

That same day no fewer than three thousand persons were converted to the faith and baptized. Let the Baptists and Campbellites, who believe in *ducking*, arise and explain how so many persons could have been immersed in so short a time.

Our next will be a continuation.

CHAPTER XXXIV.

THE PUBLIC LIFE OF ST. PETER.

There was in the temple at Jerusalem, a certain gate, which, by reason of its architectural grandeur and elaborate finish was called, by excellence, *The Beautiful*.

That portion of the hill of Zion which lay in front of it had become, at the time we speak of, the favorite resort of all those who felt piously inclined, or had nothing else to do.

Strangers visiting the holy places, would no more have thought of returning home before having seen that beautiful gate, than a modern Belgian would dream of setting out from Lourdes until he had tasted of the holy waters, and filled a bottle or two, to comfort and protect him on the way back.

Along with troops of native and foreign idlers, there were also to be found, almost at any hour of the day, not a few beggars near the beautiful gate. Some of these were blind of an eye, others in both, many were paralytic, and several club-footed from infancy.

On great feast days these wretched creatures reaped an abundant harvest. Mostly all who went into the temple, first sought the favor of God by contributing a little to alleviate the miseries of His suffering children.

The Scribes, and more especially the Pharisees, were liberal contributors on such occasions, and the larger the gathering the more did they disburse.

There was this difference, however, between their way of giving and that of others. A Pharisee or Scribe never contributed anything as he passed *into* the temple. He was always in a hurry. His anxiety to go into the presence of the Lord was such that he could not think of stopping on

the way to look at beggars. But, on coming out, the most approved system was to pass some distance beyond, as if wrapt in profound meditation, and then sling back over the left shoulder what each wished to give. The distance was also regulated by custom.

A common Scribe of the lowest grade, was not allowed to pass more than one rod beyond the object of his pity; whereas a Pharisee, by reason of superior dignity, could cover five rods and three quarters.

There was, as a matter of course, a scramble among the idlers for the money thus thrown. The pushing and kicking that resulted, and the fights that sometimes arose, are said to have been highly refreshing to the vanity of the Pharisees. They did not care whether the right one got the money or the wrong one took possession of it. They wished the assembly to know that they were charitable to the poor, and that sufficed.

The writer of this has heard some one say that the descendants of the Pharisees are numerous, even in our own day and generation! It may be so. And it may further account for facts that we sometimes read of in the newspapers. We hear of men giving large sums to found or endow charitable or educational institutions, and then taking no further care or thought upon themselves of how matters are managed. They throw their money back over the left shoulder, and let the strongest and most rapacious get it.

These facts and observations bring us to a circumstance in the life of the Prince of the Apostles, which we now hasten to lay before the reader. Not long after the events, related in the last chapter, PETER and JOHN went up to the temple to pray. It was three o'clock in the afternoon as they entered by the *Beautiful Gate*, where sat a man who had been lame from his birth.

He had not a regular stall inside the porch, because his friends were too poor to get him one. The reader must

know that a beggar's stall, in a good location near the temple, was equivalent to a small fortune. This wretched man, who had a seat outside the porch, was scarcely accounted worthy to sit even that close to the aristocrats within; for there are more grades of distinction among beggars than among kings.

PETER looked at him, and having observed that he did not belong to that sturdy class who begin to curse after they are refused, said, "look upon us." The man was surprised that any one should have spoken kindly to him or taken an interest in his welfare. He gazed earnestly into their faces, "hoping he should receive something from them." Then PETER said to him, "I have neither gold nor silver to bestow, but I will give you what I have."

By this time the painful expression on the man's face had changed. The memory of mighty works, said to have been done by JESUS of Nazareth, had flashed across his mind. Hence, when PETER held out his hand and said: "In the name of JESUS CHRIST of Nazareth, arise and walk;" his faith received the finishing touch, and he leaped to his feet.

When those who stood near saw this wonderful miracle there was much confusion, and rushing to and fro. Many rejoiced. But there were some of the Sadduces present who had seen PETER and JOHN along with the Saviour. These were not pleased. "That Gallilean is not yet dead!" said Rabbi KINCHI. "I am afraid," said Rabbi BEN-EZRA, "that this will become known to every one in Jerusalem." "The case is too plain, and we can't deny it," said the Scribe HABAKUK—"we must use our authority to put the actors in this matter down at once—that unfortunate cripple has been the cause of it all; he too must be put out of the way."

"I do not esteem him as worthy of a moment's consideration," replied Rabbi BEN-EZRA. "He is but a short horse, and it will not take long to curry him. But there

is that curly-headed fisherman, from Galilee, who, in these past few days appears to have changed entirely. He seems to have taken on himself a degree of authority that makes me nervous."

"We must find some means to set limits to his annoyance."

"There is no further use," he added after a pause, "in threatening them with expulsion from the synagogue. They don't appear to regard our menaces. We must become yet more friendly with the governor, and through him, we may get the thumb-screws fairly on them." "These Gentiles, after all," said the good Rabbi, "are great fellows. If we keep at the right side of them, we can get them to do almost any thing we want done."

"I doubt," said Rabbi KINCHI, "whether the governor himself can frighten them. That *deceiver*, whom we lately put out of the way, appears to have succeeded to a miracle in infusing his own ungovernable spirit into all he came in contact with. Moreover these fanatical men are dangerous on another account. Did they simply refuse to obey us and go quietly to perdition, it would not matter—the Gentiles do not heed us, and we get along without them. But these madmen not only do not listen to our instructions, they even go so far as to assume authority over ourselves, and our good, simple, obedient people.

"The worst feature of all," said Rabbi KINCHI, "is that their lives seem to be entirely blameless, yet they resist our authority with the precision of destiny, and the people appear inclined to go with them. Before taking extreme measures, we must threaten them. Legal proceedings have a terror for men of rustic mold which the refined can scarcely appreciate. Yet, with all this something tells me we are undone. It is true, we have concentrated all power in our own hands, but the people, and even the inferior officers, appear more and more ready, every day, for revolution. They have no confidence in us."

While the foregoing conversation was passing between those limbs of BEELZEBUB, a great crowd had followed the two Apostles to that part of the temple called Solomon's porch.

There PETER again addressed the multitude, and converted five thousand. No doubt they were also baptized, then and there, as the three thousand had been, on the previous day. But they were not permitted to continue the good work unmolested. Our three zealous friends had matured their plans, and the consequence was the arrest of the Apostles.

The man who had been lame got orders to scamper off home, and not come back until called for.

The result of the trial, and also the subsequent course of ST. PETER, we will see in a future chapter.

CHAPTER XXXV.

THE TRIAL.

In the last chapter we related how PETER and JOHN cured the cripple of forty years' standing, whom they had found at the gate of the temple, called *The Beautiful*.

The people who saw this were greatly moved thereby; and the idea that they who could work such miracles were really and truly ministers of God, began rapidly forming in the minds of all. There is no argument against a miracle. It is a clean, and should be a convincing proof, that he who works it is an authorized agent of the Divinity.

The Scribes, Pharisees and other officers of the temple, knew this. Hence, instead of attempting to refute the Apostles, they wanted to cloak the matter up, and frighten PETER and JOHN by having them arrested. The case is similar to that which happened years ago, in this same land in which we live. While the *Blue laws* were in force in the

States of Connecticut and Massachusetts, priests were forbidden, under pain of death, to teach or publicly exercise their ministry. The Puritans, a name synonymous with all that is small and pusillanimous in human nature, thus acknowledged the weakness of their cause, which could not bear the light of day nor ventilation at the hands of those harbingers of truth. The disposition to persecute is one of the marks of heresy. When manifested by a true believer, it is a sign that duty has been neglected and vice indulged.

This spirit of persecution, inherent to religious error, is manifested, even at the present day, in the public school system.

Years ago it became apparent to the more acute and far seeing of the sectarians, that it would be useless to attempt to compete, either single-handed or combined, with the Catholic Church, in the matter of education. They saw Catholic schools and colleges springing up over the land, as by the touch of the magician's wand. Heretical youths and maidens were received on equal terms with the children of those who had borne the burden of the day and the heat. Many having, under good training, gained a knowledge of the truth, abjured their errors, and pushed forward with an energy equal to that of Catholics to the manor born. Having been made free by the truth, they looked back with contempt on the flesh-pots, the onions and the garlic of Protestantism.

Such good and holy results could not long have escaped the observation of the ministers of false religions; and knowing that in a fair fight on the educational question, they stood little chance against the trained battalions of the Church, they sought, as heretics always do, an alliance with the State. Thus has the system of public schools been put as a yoke on the necks of the people. It was intended to fetter the action of the Church in the matter of sound Christian education. It was a new attempt to arrest PETER and JOHN; to keep them from preaching the truth. The

system is becoming, however, daily more and more oppressive, even in the estimation of Protestants; nor can incense, much longer, counteract its offensive odor.

But let us return to our Apostles. They were arrested late in the afternoon, and spent the night in prison, which for a wonder, inclosed no others but themselves.

The Scribes and Pharisees were, as a rule, great patrons of the jail. The poorer and more defenceless of the inhabitants knew well that any little act of disrespect to a Rabbi would entitle them to free lodgings in quarters, where, for the time, they would be safe from mad dogs. That Presbyterian minister, who hung his cat for killing a rat on the Sabbath day, was not near so fervid as the Pharisees. The Lord was to be honored in and through them, and insult to them was the same as impiety towards God.

PETER and JOHN, finding themselves within walls, were not disheartened. They even felt happy that they had been thought worthy to suffer for CHRIST. Neither were they solicitous in regard to what the decision might be. For not to speak of the fact that they were prepared to die, they knew that justice could not be so outraged as to condemn them without a shadow of reason.

Early in the morning there was much activity among the Scribes and Pharisees. MOSES HADDER-SCAN, surnamed *the mouse*, on account of his prying and furtive habits, was making himself quite busy hunting up evidence against the Apostles.

He went to the high priest to make inquiries about a certain MALCHUS, who was reported to have had an ear amputated by a cut from a sabre in the hand of SIMON PETER, not many weeks previous. "He is *just* my man," chuckled the *mouse* to himself; "having lost one of his ears, he will try to be avenged by bearing testimony against them." HADDER-SCAN, however, did not care, in his heart, whether the Apostles were punished or let go. He had, with all this show of zeal, quite another object in view.

There was at that time an important vacancy in the city which the high priest had the right to fill. Our friend HADDER thought that, to go and look for MALCHUS would form an excellent pretext to get better acquainted with the high priest, and thus advance his suit.

When he had told his story, the high priest drew his brows together, until the skin on the back of his head became tight. "My advice to you, sir," said he, "is to let MALCHUS alone and mind your own business. It was such other shallow creatures as you ordered the arrest of those men on yesterday; now the case is worse than ever, for we cannot punish them, and to let them off is to acknowledge a fault. The governor himself is in the city," said the high priest in soliloquy; "he looks melancholic, as if he foreboded evil. At present, to attempt their conviction by our own witnesses would be dangerous."

"Go," said he to the *mouse*, "and tell CAIPHAS and JOHN, and ALEXANDER with the others of the priestly race, that at the third hour the trial will begin." HADDER-SCAN bowed himself out, backward, and departed. "I see," said he to himself, "that I made a mistake. I should have waited until after dinner when he is mellow and in good humor—but I may succeed yet."

At the third hour, the officers, with ANNAS and CAIPHAS at their head, were assembled in the judgment hall. The heavy clanking of chains soon announced that the prisoners were also on hand. They were told to be seated, in the center of the semi-circle formed by their judges. As there were no witnesses to be examined, and, it being now furthermore evident that nothing could be made out of the case, the High Priest, ANNAS, for mere formality, asked by whose authority they did these things.

This gave PETER an opportunity to preach about the Saviour, whom they had crucified. But they wondered exceedingly that a man, whom they had hitherto regarded as

uncultured, should now speak so learnedly and with such eloquence.

In the meantime the cripple came into the hall of judgment, and this filled them with fresh rage.

“You may go,” said the high priest to them, “this time, but on the next occasion we will not be so indulgent.”

“We make no promises,” answered PETER, “to desist from what we have been doing, for it is expedient that we should obey God rather than you.”

In our next we will speak about ANANIAS and SAPHIRA, and make some observations on their conduct.

CHAPTER XXXVI.

ANANIAS AND SAPHIRA.

Among the shining qualities possessed by the Pharisees and Scribes, about the period when Christianity made its appearance in the world was the following: They were complacent, to even a painful degree, toward the rich, and harsh in proportion to those who were not the favorites of fortune.

In recognition of this flattery, they received the backing and support which wealth is able to give, and to neutralize the feelings of meanness which the consciousness of subserviency produces in the soul of a man, who is not born a serf, they assumed lofty and insolent airs towards the poor.

It is true, by far the greater portion of their revenues came from the rank and file, yet, as the amount contributed by each was but small, no thanks were expected, and none given by the Pharisees.

This line of policy, which had been at work for years, produced a disaffected class. The members thereof felt that they had no one to take an interest in their welfare.

Hence, they were prepared to enlist under the banner of any one who had the force of character necessary to be a leader.

There are certain rights, to the loss of which men will become reconciled for a while, the re-acquisition of which they will rarely, if ever, abandon in hope. When those whose duty it is to lead and direct popular aspirations act as mill-dams, the current will finally either pass over them all together, or seek some new channel.

The Saviour was the beau-ideal with the class of Jews most despised by the Pharisees. His teachings pleased the people, and they recognized in him what they had sought for in vain among the rulers of the synagogue—a leader worthy of their respect.

They followed him in crowds, and it was only by an aberration, altogether human, seconded by the cunning of His enemies, that they were goaded on to call for his crucifixion.

He upraided the rich because of their pride, and declared that sooner would a camel pass through the eye of a needle, than one of them should enter the kingdom of heaven. The poor appeared to have been his special favorites, and to them he willingly preached his gospel.

The Apostles also, following in his footsteps, sought to elevate the masses; and it so happened that the greater number of those who lent them a willing ear were from the more humble walks of life.

There were, however, many, who though possessed of wealth, were yet clean of heart, and these, too, became associated with the faithful.

Now, as tyranny and bitterness of spirit were elements that entered largely into the composition of the Pharisees, and as they exercised an extensive patronage, it happened that many, after having embraced Christianity, lost positions from which they had gained a meager yet sufficient livelihood.

Such a state of affairs brought about the necessity of providing for these indigent members. But the zeal and true Christian charity of those possessed of wealth soon settled the difficulty.

They sold their lands and whatever else they had, and having returned, laid the proceeds at the feet of the Apostles, to be used for the benefit of the entire community.

Now there are a few sects in this State that have no rule of faith to direct their belief and practice but the "Bible, and the Bible alone." We should very much like to know why these do not carry into execution a custom so evidently apostolic in its origin. Why does not Deacon BULLFROG sell his thousand acres of land and divide with Brother BAREBONES? "Aye, there's the rub."

Taking the New Testament, without an infallible judge to interpret its sense and meaning, can the sects show that a community of goods is not one of the *essentials* of Christianity? We think not.

Besides the *zeal* of the first Christians, there was another cause that contributed to the effect spoken of. There was a somewhat vague and undefined belief in the minds of many, that the end of the world was then near at hand. Hence there may have been a little of the human commingled with what otherwise might be regarded as a heroic act. Under the impression that all things would soon be reduced to nonentity, it probably was not more difficult to resign the goods of this world, than it would have been to a Georgia planter, towards the close of the war, to have sold his cotton pickers at half price.

This idea of the world's coming to an end, has, more than once, exercised a marked influence over the actions of men. It is related by some writers of the eleventh century, that towards the close of the preceding one, many gave up the active pursuits of life for the seclusion of the monasteries.

The thousand years spoken of in the book of Revelation, were evidently about to expire, and a little eloquence,

coupled with some leaning after pelf, was sufficient to convince the imaginative and timorous that themselves and what they possessed would be safer within the sacred enclosure of a monastery.

Even in our day there is not wanting a race of croakers, who speak as confidently on the proximity of the great catastrophe, as if specially sent of God to announce the fact to men. Not long ago, in a city "Out West," the members of a sect, known as the Second-Adventists, remained all night in one of their conventicles to receive the Saviour, who, according to a prophet, powerful in word and deed among them, was to make his second appearance that very night, at exactly nineteen minutes past two A. M. It was in the month of August; and as there were no earthquakes nor roarings of the sea nor flashes of lightning, instead of withering away through fear and expectation, the party went into a nap, each on his own responsibility. Nor did they awake until morning put her rosy fingers through the chinks in the walls of the building wherein they slept.

That sow that meant to get into the clover-field by creeping through a hollow log, and landed in the mule-lot, on account of the log being crooked, was not more surprised at her mistake than were our friends at theirs when morning dayned.

But it is not alone fanatical heretics that indulge in such speculations; their follies we may attribute to the nature of the beast, and pass on.

When, however, a Catholic author steps out of the ranks, and gets, like SAUL, mixed up with the prophets, the case assumes a different complexion.

Not many weeks ago we read a book called "The Christian Trumpet," the author of which was either too modest or too wise to favor us with his name. We found it there stated, with the utmost gravity, that ANTICHRIST is already born, and at this present writing, must be quite a likely lad. Some old woman over in Italy is said to have got a peep at

him. But, by what means she identified the monster, is not stated. The author further remarks, that many of us now living, will, ere we die, see things not pleasant to look at.

Such assertions can come only from a disordered brain, and they strongly remind us of the presumption of that old English woman, who in a fit of piety, attempted to fly like an eagle from a second story window, but landed head foremost in a pile of ashes—spraining both ankles by the concussion. She has since come to the conclusion that flying is either one of the lost arts, or that the Church of England is not of a character to encourage such exercise.

ANANIAS and SAPHIRA were also under the impression that the world would soon have come to an end; but they did not feel quite as sure of it as the English hag did of her capacity to navigate in air. Hence, they did not like to risk too much on the event.

Having sold their possession ANANIAS brought a part of the proceeds to PETER, and gave the rest to SAPHIRA, to keep. PETER knew, by divine relation, the agreement they had made, and as an example to all future generations, he slew them for lying to the Holy Ghost.

Our next will embrace the public acts of ST. PETER, from the death of SAPHIRA to the raising of TABITHA to life.

CHAPTER XXXVII.

TABITHA.

In our last we saw how ANANIAS and SAPHIRA were snuffed out by ST. PETER for having lied to the Holy Spirit. Their's was a case of simple pusillanimity. They wished the cause success, but on account of the littleness of their souls, they were afraid to risk what they had in the movement.

The Fathers of the Church are of opinion, that the transgression did not amount to more than a venial sin, at most. Hence, having come to an untimely end here, we may presume that, with a little scorching for good measure sake in the other world, both escaped that eternal punishment due only to mortal sin. Heretics, of course, will not agree with us in this lenient interpretation. As they do not admit the existence of a Purgatory, they must hold that the soul of ANANIAS sped on its way, like a bomb from a Krupp gun, to the bosom of BEELZEBUB.

But let us try to find out a reason why the hand of the Lord was laid so heavily on these two unfortunate people. JUDAS betrayed the Saviour, and yet was allowed to live until he put an end to his own wretched life with a rope. ANNAS and CAIPHAS suborned false witnesses against the *Just One*, and their envy was not quenched in gore. The city of Jerusalem failed to rejoice in the day of its visitation, yet many years had passed ere the Roman soldier wreathed its temple with flames. Why were ANANIAS and SAPHIRA struck down at once, when others, far more guilty, were allowed to escape?

The providence of God in the government of this world, is certainly a great mystery. But, may we not say that He often strikes the less guilty in the eyes of men, and then saves them before the angels, in order to warn the more hardened that they may repent and have life?

ANANIAS and SAPHIRA have been regarded by spiritual writers as types of those who conceal their mortal sins in confession. By telling a lie to the Holy Ghost, the latter also bring upon themselves a spiritual death, which is that of the soul.

Not long after the events related above, news came to the Apostles in Jerusalem, that many of the inhabitants of Samaria had, through the preaching of PHILIP the deacon, embraced Christianity, and PETER and JOHN were sent by the

other Apostles to lay hands upon, that is to confirm, those whom PHILIP had baptized.

Those who deny that ST. PETER received from the Saviour a jurisdiction over the entire Church, make capital of the fact, stated in chapter viii, 14, Acts, viz: that the Apostles *sent* PETER and JOHN. He who has the right to *send* another on an errand of any kind, say they, is superior in authority to the one sent. The Apostles sent PETER and JOHN, therefore, etc.

We will endeavor to knock the logic out of the foregoing syllogism, when we come to speak of the primacy of PETER. Let it suffice for the present, to have called attention to the fact. The next glimpse we get at the Prince of the Apostles, through the earliest records on these subjects, represents him to us at Lydda, in the house of one ENEAS, whom he raised, miraculously, from a bed to which he had been confined for eight years with the palsy.

Just here while speaking of these miracles performed by the Apostles, we may ask ourselves the question, whether the power of working them was given in such a manner that it could be exercised at any time, and under all circumstances; or was there a special illumination required for each particular case. No doubt a great deal may be said on one side and on the other of this question.

The very fact that their shadows in passing were known to have cured the infirm, would seem to indicate the presence of a power of that kind permanently abiding with them. Such also appears to have been the belief of the faithful who lived in the days of the Apostles. They appealed to them for relief from their infirmities, with what appears to have been an entire and perfect confidence.

This is very strikingly illustrated by the following circumstances: At Joppe, a town of considerable size, situated on the seacoast of Palestine, there lived, in the days of the Apostles, a certain woman, a believer, named TABITHA.

This woman was wealthy and she freely expended no inconsiderable portion of her revenues in works of charity. She did not, however, go around like some of our modern Dorcas, seeking audiences of ST. PETER, and then get some slippery Dick to publish abroad the fact, to let the world know how important she was. The praises of TABITHA were principally in the mouths of the widows and orphans whom she had clothed and supported.

The poor did not find out from the Apostles what a good woman she was, because in doing charity she sought only the glory of GOD, and carefully avoided all worldly notoriety. But even the just and holy must, after a time, go the way of all flesh. TABITHA, or DORCAS as she was sometimes called, having ran her godly race, was numbered with the dead.

A crowd of weeping friends lingered at her bedside ; one closed her sightless eyes, another prayed for her eternal repose, a third laid the cross upon her breast. Sadness had taken possession of all, until some one announced that PETER was in Lydda, and that he had cured ENEAS of the palsy.

A messenger was at once dispatched, with the request that he would come to Joppe. On his arrival many poor and helpless widows brought to him the coats and garments which DORCAS had made them, with the request, that he would again raise her to life.

He yielded to their entreaties, and having ordered all to retire from the room, knelt down and prayed that GOD, for His own greater glory and for the exaltation of His Son's name, would send back the spirit to repossess its earthly casket. His prayer was answered and TABITHA restored to weeping friends, who now for joy wept all the more.

The circumstance of PETER's requesting the others to withdraw, and of his praying before proceeding to work the miracle, may tend to make us believe that even the Apostles did not feel within themselves an abiding power to perform

miracles ; but that in each particular case they awaited a special permission and inspiration of the Holy Ghost.

Yet, of one thing we are quite certain, that there is no case on record where an Apostle willed to do a miraculous work without having had his wish granted. "Whatever you shall ask the Father in my name, He will give it to you." John xv, 16.

The conversion of CORNELIUS will be our next subject.

CHAPTER XXXVIII.

CORNELIUS.

There are few things so flattering to man's pride as dominion over others. It pleases corrupt human nature to have it to say to one's self, I am above such and such persons ; and no matter what they may do that is good or glorious, still the law recognizes me as their superior in social life, or at least their equal. Such reflections have, no doubt upheld the courage of many a princely dunce ; may be, lessened his envy.

The tenacity with which the slave-holder in the South clung to SAMBO is evidence enough of the truth we have laid down. It was not so much because the black was valuable as a farm hand that he was prized ; no, it was because it flattered his master's pride to see creatures like himself tremble when he whistled. The average revival nigger, before the war, stole more in bacon and chickens than his wages now would suffice to buy.

We speak here of course of those blacks who are not in Congress, nor appointed to agencies by the Government.

The persistency with which men seek authority over others, and the tenacity with which they hold on to it, is often mysterious, sometimes ridiculous.

There lives in the town of —, in this State, a dry goods

merchant, who, on a certain day during the past summer, desired to have cut, for cooking stove purposes, a few cords of wood that lay in the alley behind his residence. He procured the services of an African gentleman of the purest blood, with large white eyes, and lips that might lead the casual observer to suspect that he had passed the previous night in a bee-hive. SAM agreed to cut and split the wood for a certain consideration, part in money, and the rest in calico for his wife, DINAH.

Now there lived in that same town, at the time we are speaking of, a good, industrious Englishman, who went by the name of JOHN BULL. BULL was a jack of all trades, and did choring around hotels, saloons and barber shops, to the great pleasure and entire satisfaction of his employers. JOHN was, in fact, a reliable draughthorse, and had none of that skittishness and uncertainty peculiar to the racer, about him. He came across the black, and made a trade, by which SAM was to give him twenty-five cents more for cutting the wood than he had himself agreed to do it for.

CLIFF SUTHERLAND, another African, overheard the trade, and reproached SAM with being such a fool. SAM thought he had done a wise thing nevertheless. "You nappy-headed nigger," said he to CLIFF, "you don't know nothin' ; ain't it worth more'n a quarter to sit in the shade and boss a white man."

This principle, expressed by the darkey in such forcible terms, has been taken advantage of by the witty and the wise of every age.

ROMULUS, the founder of Rome, with that intuitive knowledge of human nature peculiar to all great men, was not slow in turning it to account. When the gang of robbers, of which he was chief, had, to some extent, laid aside their predatory habits and began a more settled mode of life, in order to strengthen his own authority, and give greater

stability to his government, he divided the people into two distinct classes.

A difficulty met him at the very threshold, shortly after having conceived this idea.

As all taken together were nothing but a lot of thieves and cut-throats, he found it not an easy task to discover where to draw the line of demarkation. His genius, however was equal to the occasion ; and he chose out the biggest rascals and most rapacious scoundrels, and called them *patricians*. Only those who were thought incapable of giving annoyance were left among the plebians.

ROMULUS thought of governing the State through the patricians or privileged class, and in this he succeeded well for a time ; but, in the end, it proved detrimental to the peace and happiness of the republic. He had vast power of organization, and, if his moderation had been on a par with his general ability, he would not have come to a violent death.

But we are drifting from our subject ; let us, therefore, return once more.

Among those selected to be patricians there was one family, or *gens*, as it is called in the Latin language, that from the very beginning, appeared to have been above most, if not all, others. It was the *Cornelian gens*. To write its history would be the same as to go over again the palmiest days of the Roman republic. It was a member of this celebrated family that set limits to the pretensions of Carthage, and defeated HANNIBAL, her best and bravest general, on the plains of Zama. But, at the time of which we are now speaking, a great deal of the ancient glory of the *Cornelian gens* had departed. Many who bore that proud name were willing to accept the position of even centurion in the Roman armies. The higher offices were, as a matter of course, filled by the members of the JULIAN family, and by their friends or favorites.

CORNELIUS, the subject of our present paper, gladly left

the capital, where all was vice and venality, to take command of one of the Roman garrisons in Palestine. He was one of the *gens* Cornelia, which fact was, at this time, rather prejudicial than otherwise to his advancement. But he sought not worldly renown.

After a residence of some years in Palestine, he gained a knowledge of the true God, whose will he greatly desired to know more perfectly, in order that he might worship Him in spirit and in truth. His prayers were at length heard and his good deeds rewarded. As he sat in his house, there appeared to him one afternoon at three o'clock, an angel of the Lord, who bade him send for one SIMON PETER, who lived in Joppe, and that from him he should learn what to do in order to be saved.

PETER, in the meantime, had been admonished by the vision of clean and unclean beasts, that the Gentiles were made co-partners with the Jews in the redemption purchased by the Saviour, and consequently might be received into the Church.

In this conversion of CORNELIUS, we have an answer given to a question that is sometimes asked by the unreasoning and unreflecting, viz :

What is the use for Protestants to do any good works in this life? They will all be lost any how, for they have not *faith*, without which it is impossible to please God.

We may reply : True, if they remain in heresy they will be lost, but by their good works GOD may be moved to open their eyes to their errors, and bring them, in His mercy, to the knowledge of the entire truth, as He did CORNELIUS, who was probably not nearly so well instructed in regard to the things of the next world as the majority of heretics appear to be.

Hence, though heretics should obstinately refuse to embrace the truth when presented to them, it is still right and proper to exhort them to the practice of good works. And many, no doubt, of those who yearly enter the true fold

are brought around more on account of some good deeds they have performed than by the eloquence or logic of those who preach to them.

In our next we will go as far as St. PETER's journey to the City of the Seven Hills.

CHAPTER XXXIX.

HEROD.

In our last we spoke of the conversion of CORNELIUS. He was the first of the Gentiles who had the happiness of being received into the true Church. With all the prejudices of early training resting on his shoulders, he had nevertheless, the courage and the manhood to throw aside the vain trumpery of paganism and embrace the truth when presented to him.

CORNELIUS paved the way to his conversion by a good life. And it is highly probable that he was the friend of God, that is, free from mortal sin, even before he had seen PETER. His conversion to the true faith appears to have been easily brought about. Though, no doubt, a man of considerable learning for those times, with a just appreciation of the ancient glory of his ancestors, and of his own standing in society, yet we do not read that he had any considerable discussion with PETER, on the relative merits of Paganism and Christianity. An heretical village cobbler would give an archbishop more trouble at the present day, to convince him of the truth of the Catholic religion, than CORNELIUS gave PETER.

When we consider the fact, that at the time of which we are speaking, the Romans had, by their valor in war and wisdom in peace, become masters of the whole world, or at least of all that was worth possessing of it, we can hardly over-rate the nobility of CORNELIUS' character. For, by

this one act, he cut himself off from past and glorious traditions, and from all hope of future promotion.

The Romans despised the Jews, more probably than they did any of the nations that had ever succumbed to their arms. And as the distinction between the early followers of the Saviour and the Jews was not very clearly defined, the fact of a man of patrician rank becoming a Christian was tantamount to a voluntary degradation of himself in the eyes of his countrymen. But what CORNELIUS lost in the estimation of his cotemporaries has been abundantly restored by the common consent of the good and wise for the past eighteen centuries.

What a contrast have we not presented to our eyes, between his life and heroism, and that of the cowardly sneak and lackey, whose name stands at the head of this chapter. HEROD was in every way the opposite of CORNELIUS. Base of instinct, and a swine in gluttony, his elevation to power, if not a freak of fortune, may be taken as an evidence of political corruption. He was neither a Roman nor a Jew, but he had the arrogance of the one and the sordid avarice and bitterness of the other. He had, besides, a species of low vulpine cunning, which those flatterers that he kept about him, called genius, and in which he did himself take great delight.

The fact that GOD sometimes permits wretches, like HEROD, to appear in His name here on earth, and exercise power which is from Him, may have a tendency to make those that have not the faith, disbelievers in a direct providence. Bad or incompetent rulers will, no doubt, have a meaning in our eyes, when, in another life they are opened more fully, and are permitted to see more clearly the designs of GOD here below; but at present it would be a vain task, and full of risk to attempt to state, in express terms, the whys and wherefores of their being.

Whether it is the wish of the Supreme Being that men should endure a worthless ruler, is also a question that

might challenge inspection. When the Tarquins of Rome proved themselves unfit for their position, the people arose and drove them out, and posterity has regarded this act as not only justifiable, but even glorious. When LOUIS XVI and the nobility of France, had carried their empty pride and conceit to such an extent that the peasantry were, in some cases, not allowed to manure their lands lest it might interfere with the flavor of the quails and partridges, on which the nobility feasted, they experienced a fall; and others more worthy to rule took their places.

We have no hesitancy in saying, that when a ruler has clearly demonstrated his incompetence, it is not only a privilege, but may sometimes become even a duty, that the people over whom he rules should require his abdication.

The *divine* right of a king, or of any one else, to do *wrong*, is very justly regarded as a silly assumption; and that forbearance that stands, with folded arms, while a tyrant or a fool is making havoc with what men do, and ought to regard as dear in this world, may be esteemed as one of the virtues of a slave. When a king, like the present ruler of Italy, proves himself to be first a robber, and second, the friend and protector of error in some of its most malignant forms, we do not esteem it a paradox to say, that the good and true among his subjects could lawfully unite, and bring to bear upon him a moral pressure that would force him to resign a throne that he has disgraced. But, as it has been in the past, so it is likely to be in the future—lazy poltroons will still put off until the day of judgment the settlement of grievances that ought to be choked on this side of the tomb.

The facts of history, which are the footprints of the Almighty, show that GOD does not often come, in a direct manner, to the aid of those who receive upon their necks, without a struggle, the yoke of injustice. If the millions of India had arisen years ago, and had driven WARREN, HASTINGS, CLIVE, and their followers into the sea, or had

smothered them in the Ganges, they would not have had to witness the disgusting sight of seeing their women dragged by the hair of their heads through the streets of Calcutta, by the red-faced and thick-necked minions of *the nation of shop-keepers*. But, may be wicked rulers are given to worthless people; and it is only on this hypothesis that we can explain the fact that our HEROD, the lineal descendant of his grandfather, who killed all the children in Bethlehem, got astride of a throne.

He was, in a manner, worthy of the degenerate race of Jews that lived in his day. Having had in himself nothing magnanimous, nor capable of winning the respect of the people, he sought their forbearance by making war on the Apostles, and other early followers of the Saviour.

There appears, under certain circumstances, to be a kind of sympathy between thieves, that we cannot easily explain, but it is a fact nevertheless. HEROD and the Pharisees got as thick as pick-pockets, and apparently, as sincere in their friendship as two retired merchants, who had both been recognized college dunces in their youth. HEROD's first act, by which he hoped to please the Pharisees, was the murder of JAMES the Apostle, and seeing that he had succeeded well, he next arrested PETER and cast him into prison, intending, when the proper time came, to treat him as he had JAMES. But PETER's day had not come; he had yet great labors to perform, great enemies to subdue; he had yet to visit that mighty city which had sent its conquering legions to the ends of the earth, and preach the name of JESUS of Nazareth where the capitol raised its proud head, crowned with the laurels of centuries.

In our next we will accompany him to the city of the Cæsars.

CHAPTER XL.

THE TRIUMPHANT ENTRY OF THE WORD INTO BABYLON.

When, in 1870, Generals CADORNA, BIXO, and other small heroes of *young Italy* led a portion of VICTOR EMANUEL'S army through the breach at Porta Pia, they brought with them, or there followed soon after, a number of those who had been exiled for their wickedness by the government of PIUS IX. Along with these came also many others, who regarded Rome, under the Pope, as not a safe place to peddle around their infidel nonsense, or make a display of their immorality.

Among the latter was that incorrigible apostate, the notorious Father GAVAZZI. He also came through the breach at Porta Pia, but in a manner altogether novel and peculiar. He lead over the ruins with a halter at a slow pace, a huge, ungainly jack, laden with bibles in panniers, one on each side.

Some heretical ministers followed the donkey on foot singing psalms. At the interludes they turned up the whites of their eyes and spoke of *this* as the triumphal entry of the Word into Babylon. A large concourse of half grown boys and some roughs brought up the rear. The children had tin pans which they beat with dexterity and the roughs had small bugles which they sounded at intervals.

As soon as this noisy crew had passed within the gates of the city, the police, as a matter of course, dispersed the rabble. They threatened the children with stripes and the jail and took their bugles away from some of the others, whose ears they boxed as mementoes of the occasion.

GAVAZZI, the donkey and the preachers were allowed to

continue their march without further molestation, by way of Monte Cavallo, as far as the Piazza Navona.

Piazza Navona is the largest market place in the city and enjoys a reputation for chaste and temperate language, similar to that of Billingsgate, in London. Here the donkey bucked his panniers and began to grow obstinate. One fishmonger accused another of having poked the animals in the ribs as he passed by the stall.

The bibles were picked up and distributed gratuitously to all who showed the least anxiety to receive them. By far the greater part was taken immediately, or afterwards bought up from children, for a copper or two, by those who sold maccaroni, ciambelle, or soap in small quantities.

We may observe here, in passing, that the Romans have a great respect for the scriptures; but they do not, any more than we, regard it as a desecration to turn to profane uses, those corrupt versions of the bible, which heretics scatter around, in order to deceive the unwary. A garbled copy of the scriptures, such as heretics use, is not the word of GOD.

GAVAZZI, seeing that he had failed in creating, by his bible demonstration, even a respectable ripple on the placid surface of Roman society, looked around for some new source of excitement. He could not take up the doctrine of indulgences, for LUTHER had exhausted the subject; and the world had become as tired of his mouthings as an old circus man of the extravagant pranks and stale jokes of the clown.

The doctrine of the temporal power of the Popes was not in the programme *just then*, for those in authority, whom GAVAZZI greatly respected, wished for no discussion on the subject. He shied around for a time, waiting for something to turn up. Finally a bright idea presented itself. "I will deny," said he, "that ST. PETER was ever in Rome and that will arouse them if anything under the moon is capable of doing it."

The next day, in some of the most frequented places in the city, there was to be found a challenge, in large letters, to the cardinals, bishops and priests, of the city of Rome. It was to the effect that, GAVAZZI was ready to discuss publicly, with any one of the aforesaid, the historical question as to whether the Apostle PETER was ever in the city of Rome or not. Our Holy Father, PIUS IX, soon after the discussion, refuted, by one sentence, the assumptions of GAVAZZI, more effectively than his opponents had done with all their weight of learning. "I am," said PIUS IX, "the successor of St. PETER, Prince of the Apostles." His predecessors, for eighteen centuries, past, had made the same declaration; and the writer of this confesses that, never before, did the importance of asserting a great truth strike him with such force.

As our efforts, in these papers, are for the benefit of the rank and file, it may not be out of place to state wherein consists the importance of this question. The coming of PETER to Rome, and his death there, as bishop of the city, are what theologians call *dogmatic facts*; that is, they are not simple historical facts, such as that BRUTUS killed CÆSAR, NAPOLEON died in exile, or that GRANT owned a pair of bulldogs. A dogmatic fact, is one so intimately connected with a doctrine of the Church, that, if one should succeed in proving the assumed fact untrue, the doctrine or doctrines founded on it would also become untenable.

Now, the Pope of Rome claims a primacy, not only of honor but also of jurisdiction, in matters appertaining to faith and morals, over the entire Church. That is, he assumes the right to make laws for the government, in spiritual matters, of all baptized persons throughout the whole world. This he claims on the ground that he, as bishop of Rome, is the successor of PETER, to whom our Saviour gave the powers alluded to, to be used by him, and by his successors in office, for all time.

Now it is evident, that, if PETER never came to Rome

PRUS IX would have no more right to call himself PETER's successor than the King of the Cannibal Isles, to pretend that he is the successor of General WASHINGTON, first President of the United States.

Consequently with the disapproval of the fact, all the claims and pretensions of the Pope of Rome would vanish, at once, into the air. It would be like breaking the main pipe just at the water-works; like a Turkish bath to a collier; or a swim in the surf at Long Branch to a white-washed African.

The reader may now see more clearly what GAVAZZI was aiming at. In order to add greater importance to the discussion, he procured the services of two straggling preachers, named SCIARELLI and CIPOLLA.

GAVAZZI knew, as a matter of course, from the start, that he had no chance of succeeding; especially in a city like Rome, where there are men who have explored every nook and corner of history and theology. But, he thought it improbable that any one would even take the pains to demolish him. Then he could boast that he had challenged Rome, and Rome was afraid to pick up the gauntlets. In case of acceptance, he hoped by swagger and effrontery, to save appearances, in one or two speeches, and then wriggle out of the difficulty.

In our next we will see more about the interesting scrimmage.

CHAPTER XLI.

THE SCRIMMAGE.

As soon as the fact had become generally known that GAVAZZI had challenged the clergy of Rome to dispute on the subject of the coming of PETER to the city, the number of those who showed a willingness to buckle on the sword was simply immense.

These were, however, principally from the younger portion of the clergy; each of whom, no doubt, thought that this would be an easy way of gaining an honorable prominence among his cotemporaries. There was an evident itching among the young folks to knock the horns off an old stag like GAVAZZI.

But there was another question also to be taken in consideration. Would it be the proper thing to give such a man the honor of even demolishing him, under the circumstances. Cardinal ANTONELLI and others, distinguished no less for learning than piety, were of the opinion that GAVAZZI should be treated with silent contempt.

All that he could say on the subject had been answered dozens of times already; and GAVAZZI knew it. Hence, it appeared to some, that it would be giving him undue prominence to take any notice whatever of him.

On the other hand, as above stated, there were not a few, of the more youthful of the clergy, who were actually spoiling for a clip at the old buck. They looked on it as a piece of degeneracy, to let a donkey beard the lion in his den, without leaving him, for future reference, some memento of his foolhardiness.

Thus a pressure was brought to bear on the Holy Father, by which he consented to let the dispute take place.

Father FABIANI, a distinguished Roman priest, with two others, represented the Catholic side: and GAVAZZI, with his brace of preachers, stood up for the opposition; SCIARELLI opened the discussion, with a series of what logicians call negative arguments. That is he attempted to show various data that PETER could not have been in Rome at the time Catholics maintain he was.

These arguments were all taken, substantially at least, from a work published at Turin, in the year 1861, by an anonymous author—no doubt an apostate, or one on the road to apostacy. Shortly after the work spoken of, had seen the light, it was taken up page by page and refuted in

a most learned and satisfactory manner, by the celebrated Jesuit theologian, Father PERRONE.

Hence SCIARELLI, who had read both the works and its refutation, knew very well from the start, how the discussion was going to end.

FABIANI replied to the heretic, by bringing to bear on him some facts of history, that were unanswerable; and finished his discourse by brushing away, as if they had been cobwebs, those little chronological difficulties that constituted his stock and trade.

The whole affair might remind one of two amateur chess-players, going through again, for amusement sake, one of MORPHY's celebrated continental games; where each move and reply are already known to both players; because written on the book before them.

The discussion ended where it had begun. There was no additional light thrown on the subject. The question, in fact, is one about which there can really, among men of learning, be no dispute at the present day. It has long since been settled for good.

However, for the instruction or amusement of the reader, we propose to go over it again; and give the reasons, taken from sacred and profane history, which go to show that PETER not only came to Rome, but that he died there, as bishop of the city.

The first man who ever denied it was MARSILIUS MENANDRINUS, a native of Padua, in Italy. He lived in the beginning of the fourteenth century; and was condemned, for this and other errors, by Pope JOHN XII, in the year 1327.

About the same time JOHN JANDUNUS, also an Italian, and a native of Perugia, fell into the same errors, and was likewise condemned.

These two men were politicians rather than theologians, and more attached to the philosophy of ARISTOTLE than to the teachings of the Saviour. It was not out of love for truth they wrote, but rather with the view of gaining favor

with LOUIS, the Duke of Bavaria, who was, at the time, head of a schism and at war with the Pope. From the death of these two lights to the time of LUTHER, there was no other person found reckless enough to deny this truth.

From the sixteenth to the eighteenth century many Protestant writers labored strenuously to prove PETER was never in Rome. The most celebrated of these was FREDERICK SPANLER, a German, who showed considerable research in a dissertation, entitled, "About rashly believing that the Apostle PETER came to Rome."

Towards the beginning of the eighteenth century, the face of things became entirely changed. Protestant authors of any name, not only ceased to contend against the truth, but willingly confessed that it was useless to impugn it. Among those who have made the foregoing admission, we may mention PEARSON, in his book on the succession of Roman Pontiffs, chap. 6; WILLIAM CAVE, GEORGE VALESIUS, *Hist. of the Church*, first century; SAMUEL BASNAGE, *Ecclesiastical Annals*, year 64. Let it suffice to give from these heretical authors a single quotation, which is from the one last mentioned.

BASNAGE says: "Neither has there ever been a tradition supported by a greater number of witnesses than that PETER came to Rome; the fact cannot be denied without tearing up the very foundations of history."

We do not, of course, take at par, what heretics have to say on questions of history and theology; we know how their brilliant imaginations run far ahead of the order of events, and how they are disposed to mistake future contingents for past facts. All these things are well known to us.

But when one of their number, like BASNAGE, shows some research, we may be permitted to give what little he has grubbed up, by way of confirming what we already know from orthodox writers.

In our next we will take up and examine the earliest records on this interesting subject.

CHAPTER XLII.

FOSSILS.

After having spoken in the last chapter of how the apostate GAVAZZI was picked off his high trotting horse, in the passage at arms between him and Father FABIANI, we deem it expedient before descending into the pits of ancient history and tradition, to make a few observations on what has already been said.

First of all, let it be observed that fully thirteen centuries had passed into the ocean of years, before any one thought of questioning the fact that PETER came to Rome, and was crucified there. During all that time, the Popes, one after another, had declared themselves his successors, and Christendom nodded the head in acknowledgment of the fact.

Is it likely that such a declaration would have passed unchallenged for so many ages, if it had not had upon its forehead the mark of truth? Is it conceivable that the Greeks and other Oriental schismatics would have passed by unnoticed, a point in theology that would have served their purpose to a nicety?

Yet, though the Greek schismatics have had among them such men as PHOTIUS, MICHAEL CERULARIUS, and others, distinguished no less for their hatred of Rome than for their general depravity, still the fact stands out in bold relief, that not one of them ever thought of opposing the Pope, on the plea that he had usurped the title of the "successor of the Prince of the Apostles."

It is a circumstance worthy of consideration that MARSI- LIUS PADUANUS and JOHN JANDUNUS, who were the first to deny that PETER came to Rome, were both tainted with

schism. Moreover, all they have to say on the subject when taken apart and examined critically, does not appear to have much solidity in it. Neither MARSILIUS nor JOHN brought forward any public document nor other monuments from antiquity, in support of their views. Hence we may treat them as we do GAVAZZI and others of his ilk, at the present day.

Possession is nine points in law; and the Roman Church is to-day, and has been for eighteen centuries, in possession of the fact that ST. PETER was the first bishop of the city. Whoever should desire to invalidate her claims must bring forward reasons that will bear to be examined by sun-light. This has never been done, and until some new and hitherto unheard of documents are discovered, it cannot be. As well might one attempt to pulverize the rock of Gibraltar, by pitching nutmegs at it, as try to disprove, in the light of such historical evidence to the contrary, that ST. PETER came to Rome. But let us begin with our positive proofs taken from traditions and from authentic history. Those of our readers who have visited the Eternal City may remember to have seen the Church of ST. PAUL, outside the walls, on the Ostian Way.

After having admired the altar, built of alabaster, malachite and other rare stones, as also the forest of marble columns that so much attract the eye of the tourist, they may remember to have noticed about half way between the floor and ceiling, a number of portraits, all in mosaic.

The first of these has under it the inscription ST. PETRUS, and the last, PIUS IX. These are, in fact, the portraits of all the Roman Pontiffs from ST. PETER to PIUS IX. Whether good ones or not, does not interfere with our present argument. The writer could judge of the correctness of one only, and he feels justified in saying that *it* is certainly capital.

Now, this series of portraits we know, as a matter of authentic history, was begun during the pontificate of Pope

LEO I, surnamed the Great, who was born in Rome about the year 390, and died in the same city, April 11, 461.

Here we have, at once, a pretty respectable antiquity established for the belief that PETER came to Rome. We are not ignorant of the fact, however, that a few days before the death of Pope Pius VII, which happened in the year 1823, the above named church was burned to the ground, in consequence of the carelessness of some workmen employed in repairing its roof; yet we know also that the portraits were again restored, as nearly as possible, as they had been before the conflagration.

Here then we have, in these portraits alone, an historical monument that fixes and makes certain the fact that, in the city of Rome in the year 490, there was a firm belief that PETER was the first Pope. But did the belief in this commence at that time? It is quite evident to any one, not an idiot, that if the Popes had begun so late to pretend they were the successors of PETER, some one would have been found who would have exploded the whole thing as an innovation.

Suppose that General GRANT should declare publicly that he is the successor in office of NAPOLEON; would not the people come to the conclusion, at once, that too much old rye had made him cracked? It would have been just so in the days of LEO I, if there had not been a belief among the people, to the effect that he was the successor of PETER.

As the existence of the round towers, in Ireland, is proof of an advanced state of civilization in that island at a period more remote than that to which our present histories go, so the presence of a series of portraits of the Popes, with PETER at the head, in one of the Roman Churches, indicates a belief in the public mind that he was there at a time previous to the commencement of said series.

We finish the present chapter with a quotation from the catalogue of Roman Pontiffs, published during the pontificate of Pope LIBERIUS. In this we read the following words:

"PETER reigned 25 years. 1 month and 9 days. He lived in the time of TIBERIUS CÆSAR, and of CAIUS CALIGULA, and of TIBERIUS CLAUDIUS, and of NERO. He suffered martyrdom, along with PAUL, on the third day before the kalends of July (29th June,) under the consuls aforesaid, NERO being emperor."

In our next we will explain the entire significance of this quotation.

CHAPTER XLIII

LIBERIUS.

Pope LIBERIUS began his pontificate on the 22d of May, in the year 352, and continued to steer the bark of PETER until the 24th day of September, A. D. 366. He then took leave of the things of this world, and went to receive what he deserved in that other state of existence, to which popes, kings, emperors, and all of us, are marching with solemn and certain tread.

LIBERIUS was held up by those who denied papal infallibility, as an example of a Pope who fell into error, by approving of the Arian heresy. The learned and profound BOSSUET tried, in his day, to make as much out of the case as he possibly could, in favor of Gallicanism.

But that great and good man was, in this particular instance, laboring under a delusion. He confessed, however, to his secretary, towards the end of his life, that, notwithstanding he had studied the question thoroughly, still, he did not find any thing in the case of Pope LIBERIUS that was entirely satisfactory, or a convincing proof to his own mind, that the Pope in question had really endorsed the Arian heresy.

What we desire to call particular attention to, is the catalogue of the Popes, published during the reign of the individual of whom we are speaking. This catalogue is nothing more nor less than a list of all the Popes up to that

time, with a short account of what each did, or had done to him.

In this document we find it stated that PETER, the first on the list, was Bishop of Rome 25 years, 1 month and 9 days; that he was put to death on the same day with PAUL, during the reign of the emperor NERO; and in it LIBERIUS, whose name occurs last on the list, declares himself successor of St. PETER, Prince of the Apostles.

This testimony is more ancient, by fifty years, than that of which we spoke in the last chapter, viz: the series of portraits in the Ostian basilica. But, we have not yet, by any means, got to the end of those testimonies that ancient writers have seen fit to leave us on this interesting subject. Neither will we have finished until we shall have heard from the mouth of PETER himself a full confession of the fact.

Our next argument we take from a tradition, altogether special from the city of Rome. There has been among the Romans, from the very earliest times, a tradition, to the effect that the Evangelist MARK wrote his gospel in their city; and having been the interpreter of PETER, put on parchment simply what he had heard from the Apostle. We give as vouchers for the existence of such a tradition, the following names, IRENEUS, *Against Heresies*, book ii, chapter 8. He was bishop of Lyons, and, having suffered martyrdom at quite an advanced age, in the year 202, we may regard what he has said as almost coming from the mouths of the Apostles themselves. He was, in fact, the disciple of POLYCARP, who was the disciple of St. JOHN, the Evangelist; hence, he had a good opportunity of knowing something about the labors and voyages of St. PETER, and the talk of the town concerning him.

TERTULLIAN, who lived for a long time at Rome, in book iv, chapter 5, *Against Marcion*, bears testimony to the existence of the same belief, among the people.

EUSEBIUS, the Church Historian, in book iii, chapter 39, is another witness to the existence of the aforesaid tradition.

Now, admitting that the Saviour lived here on earth, as is generally supposed, about thirty-three years, and that ST. PETER, before coming to Rome, was bishop of Antioch for a period of seven years; taking the testimonies of IRENEUS and TERTULLIAN as belonging to about the middle of the second century, we have the duration of this oral tradition narrowed down to little more than a hundred years. Is it, then, anything wonderful that the Christians of Rome should have kept alive, by oral tradition, for so short a period, the knowledge of so important a fact as the coming of ST. PETER among them, and of his labors as first bishop of the city?

Let us suppose that some grand duke, or earl, should visit the United States this centennial year, and, in the course of his peregrinations through the buildings at Philadelphia, should happen to ask the average Yankee lad, who the first President of the United States was. The boy would most likely "guess" and "calculate" that this tassel of royalty did not know much anyhow. Then he would say to him: "My dear fellow, here, in America, we are taught by our mothers these primary facts of history, while we are yet nothing but pug-nosed babies."

The Roman matron, also, told her boy of how the first and greatest of the Apostles came to the city, and, how, after twenty-five years of labors and dangers, he was at last so narrowly pressed by the spies of the emperor, that he sought safety by flying at night from the city. She took him outside the walls to the spot where that same Apostle, in his flight saw, by the uncertain light of the moon, the shadowy figure of a man bearing on his shoulders a heavy cross, and explained to him, that *here* words were spoken which convinced PETER that the time had come, when he was to seal with his blood as a testimony for all coming generations, the truth of what he himself had taught the Romans, and of what, in the persons of his successors, he was to teach the entire world.

Tradition on doctrinal points is not always reliable, unless, as in the case of the Catholic Church, there be a living teaching, infallible authority, to keep it pure. But, on questions of fact, of public importance, and for a comparatively short time, the testimony of an entire city may be regarded as satisfactory.

We conclude this chapter with an extract from the writings of St. JEROME, who died, at an extreme old age, in the year 420. He was reputed the most learned man of his day, and was consulted by even one of the Popes. In his work, *On illustrious Men*, chapter 8, we read the following:

“MARK, the disciple and interpreter of PETER, having been asked by the brethren at Rome, wrote a short gospel, putting on record those things which he had heard from PETER. On hearing which, PETER approved his gospel and gave it, on his authority, to be read in the Churches.”

This quotation goes to establish more firmly all we have said on the subject of the special tradition among the Romans, that PETER came to their city. We could give other testimonies from the ancient Fathers, but let those we have selected suffice for the present.

In our next we will prove from the scriptures themselves what we have in this chapter established by tradition only.

CHAPTER XLIV.

BABYLON.

Take down your bible and look at verse 13, chap. v, of PETER's first epistle. There you will read the following words:

“The Church which is in Babylon, elected together, saluteth you; and so does my son Mark.”

This is the passage of scripture to which we alluded to in the last chapter. By it is established, beyond all cavil, the fact that the Prince of the Apostles not only came to Rome

but that he gave his first instruction in writing to the faithful from that renowned metropolis, then of paganism, now of true Christianity. But let us proceed slowly, and speak first of Babylon, in the literal sense, and then we will better understand the full drift of our text.

Babylon is the name of a city renowned in sacred and profane history; it was situated on both sides of the Euphrates, about three hundred miles above its junction with the Tigris.

Its founder was NIMROD, the great-grand-son of NOAH, who, as the scripture informs us, was a "mighty hunter before the Lord," and no doubt, a man of barbarous and wicked instincts. He began by measuring strength with the wild beasts that infested the country, and having succeeded well, he turned his hand against his own species, founding his empire in blood. Babylon was probably the greatest city ever built by man.

It stood in the center of an exceedingly fertile tract of country, and was watered by the Euphrates, which divided it into two equal parts. Its walls, which formed a perfect square, were three hundred feet high, eighty-seven feet thick at the base, and wide enough on top to allow four chariots to run abreast. It had one hundred brazen gates, and according to some writers, two hundred and fifty towers rising still higher than the walls, as means of defence against its foes. These dimensions appear to us almost incredible, yet they are vouched for by some of the greatest historians of antiquity. Babylon having been the first city built after the deluge, and being so strongly fortified, soon became the home of all the great and powerful of the surrounding country.

For the Babylonian millionaire had as much confidence in his walls, as a means of protection to himself and his money, as any modern banker, in his wrought-iron and burglar-proof safe. The consequence of all this wealth, and feeling of security in the enjoyment of it, was, that the

kings and people of Babylon became exceedingly proud and puffed up with their own consequence.

Hence it became, and remained for ages, the home of luxury and iniquity, and the nest of many an unclean bird, until finally, the vices and wickedness of its people drew down upon it the wrath of Him, against whose powerful arm no walls of brick nor gates of brass afford protection.

CYRUS, the king of the Medes and Persians, marched against it, at the head of a mighty army, took the city by a stratagem, killed its monarch, and relieved its people of much of their surplus wealth as well as conceit.

This event happened in the year 538 before CHRIST, and, from that time the great city began to decline. Two hundred years later, ALEXANDER, the son of PHILIP, having, in the three great battles of the *Granicus*, *Arbela* and *Issus*, dashed the Persian monarchy to the earth, desired to restore Babylon to its ancient splendor. But great and continued success had now demented the hero and conqueror, who, despising the humble lot of man, sought the honors of a god. His officers, while admitting, what posterity has fully endorsed, that no such a warrior had ever before appeared in the world, were loth, notwithstanding to believe him an immortal being. And he who, so ambitiously aspired to pass for a god, is said to have died a death unbecoming a man.

After the death of ALEXANDER, the city of Babylon went fast to decay, until now its desolation is so complete that the place where it once stood is a matter of speculation.

Thus far we have spoken of Babylon in the literal sense. The name of that proud city has become a synonym for worldly pomp and moral depravity. It was by excellence the city of SATAN, as distinguished from Jerusalem, the city of GOD.

No other city of ancient times approached the power and magnificence of Babylon, except pagan Rome, and if

the scriptures were silent, we might doubt to which the palm of temporal greatness and wickedness ought to be awarded. But, inasmuch as the head of gold, in DANIEL'S vision, was superior to the legs of iron, so we may conclude that no greater, certainly no more wicked than the Babylonian empire ever existed.

We now come to speak of that mystic Babylon, which is no other than pagan Rome. Rome, situated on the river Tiber, in Italy, about sixteen miles from its mouth, was founded by a notorious robber, named ROMULUS, about 753 years B. C. Unlike NIMROD who made war on wild beasts, and was in consequence dreaded by them, ROMULUS received his first nourishment from the dugs of a she wolf, that found him exposed on the banks of the Tiber.

After having founded the city, one of his first exploits was to murder his own twin brother, for having leaped over the walls. And in two thousand five hundred years, few, if any, have accomplished the feat and failed to experience the same fate.

The conqueror of *Cannæ*, who sent to Carthage three bushels of golden rings, taken from the fingers of the Roman knights, slaughtered in that battle, thought it best not to attempt to enter the city. And it were better for a military FALSTAFF not to rush in where HANNIBAL feared to tread.

We shall in our next, resume our musings on these interesting subjects.

CHAPTER XLV.

BABYLON THE MYSTIC.

ROMULUS, as stated in the last chapter, was the founder of the city of Rome. He also gave it a name, and was recognized as its first king. By the word, little else need

be understood, beyond the fact that he was simply a ring-leader among a lot of rough, half-civilized brigands. If TOM ALLEN, JEM MACE, JOHN MORRISSEY or the O'BALDWIN had lived in the days of ROMULUS, either of them might have easily become his competitor, and, may be, outshone him.

Physical strength and courage were admired in ancient times ; and, among savage tribes, are still held in as much esteem as intelligence and refinement are among civilized people. Even now we all admire a fine specimen of the physical man ; and it is just that we do so, for, whatever comes near perfection in nature, God has intended for our instruction. Moreover, look for noble qualities of mind in the athlete rather than in the dwarf or cross-eyed sphinx. There is, however, a higher type than either. Physical perfection, united with mental endowment, tempered with a *moral sense*, makes the highest type of manhood. The Saviour, the center figure of creation, is the only human being that was absolutely perfect. He possessed all of good, physically, intellectually and morally that human nature, as at present constituted, is capable of receiving.

Hence, men become great or mean in proportion, as they approach to or recede from the model.

ROMULUS, after having engaged in many encounters with neighboring tribes, finally succeeded in putting down all opposition in his immediate vicinity.

Then his heart was exalted, and he became somewhat of a tyrant. Those who had fought by his side, and knew what he was, and where he had sprung from, did not wish to yield up all their rights and become simply his servants. The consequence of all this was, that, one day at a great celebration held in Campus Martius, some conspirators set upon him during a thunder storm, killed him, and in all probability, threw his body into the Tiber.

These, in order to cover up their guilt and shield themselves from the punishment it deserved, hired a man named

PROCLUS JULIUS, to swear in public assembly that the late king had appeared to him in a vision and declared that he had been taken up by the gods into heaven. No further inquiries were made about ROMULUS; for few troubled themselves about a dead king, or temporal ruler of any kind when cashiered.

He was succeeded by NUMA POMPILIUS, who, though not pugnacious and violent of temper, was not near so reliable a man as ROMULUS.

POMPILIUS was, in fact, a consummate hypocrite, and, like all others of his kind, succeeded well in his day; but left after him the seeds of rottenness and sin.

He knew from the beginning that he had to deal with a rough and dangerous set of people. Hence, he tried to gain, by cunning and trickery, the influence that he felt it would be impossible for him to have acquired by manly arts. NUMA gave out that he was favored with visits of a supernatural kind, from a nymph called EGERIA, who taught him all that he should do in the way of introducing religion among the people. Up to this time those half civilized tribes of Italy were mostly, if not entirely, believers in one Supreme Being.

NUMA, whose soul was as tortuous as a labyrinth, for his own aggrandizement introduced an interminable number of gods and goddesses, all of whom were to be worshipped. But, the king himself was to be high priest. He thus succeeded in making idolators of the people, rendering them, with all this show of religion, more blind, spiritually, than they had been before.

After the death of NUMA POMPILIUS, some five other kings, one after another, succeeded to the throne. The last of these was TARQUIN, surnamed *the proud*. He had only reigned a short time, when the people rose up in arms and sent him off, because of his arrogance and general worthlessness.

They then took the management of affairs into their own

hands, and succeeded so well, that they made Rome mistress of the world.

Shortly after the expulsion of King TARQUIN, an idea appears to have grown up in the minds of the people, that the city itself was *eternal*; and that it was among the decrees of fate that Rome would make laws for the world. We have not been able to discover the origin of this strange belief. Yet, the facts of history for the past two thousand five hundred years, would seem to show that it was not all guess work; or, at least, that there was a good deal of *method* in their guessing. Rome ruled the ancient world by arms, and, in modern times, she leads mankind by the gentle influence of religion.

To the kingly period succeeded the republican era. During this time, which lasted from about the year 250 to the year 43 before CHRIST, Rome made most of her conquests in different quarters of the world. Her victorious soldiery, along with the spoils and captives of conquered provinces, brought back with them also their vices and superstitions. The gods of all nations were naturalized on the banks of the Tiber, and the vices of the conquered taking fresh root in the city, flourished like briars on a grass-widow's farm.

The number of slaves had so increased that one could be bought for a trifle. Indeed, such men as LUCULLUS are said to have killed a dozen or so, occasionally, and thrown their bodies into artificial lakes to feed his eels. It was believed that fish fed on the flesh of slaves were more tender and palatable than if they had been brought up on common worms. With the acquisition of wealth and the removal of all fear of enemies from without, vice and immorality held high carnival in Rome, until finally a change of some kind had to come.

This was brought about by JULIUS CÆSAR, a Roman by birth, a man of great natural ability, eloquent in the senate and courageous in the field. By way of preparation for upsetting the government of his native city, he led an army

into Gaul, and is said to have destroyed one million of the inhabitants.

CÆSAR succeeded in putting himself at the head of affairs in Rome, but his great merits as a commander and statesman, as well as the oppressiveness of *genius triumphant*, excited the envy and hatred of those who were his pretended friends, but, in reality, political rivals; each one of whom would be a CÆSAR if he could. But it is a great deal easier to kill a man of genius, than to act as one; a lesson which BRUTUS learned to his cost at Philippi.

Shortly after the death of CÆSAR, his nephew, AUGUSTUS, became emperor. During his mild and peaceful reign, Rome grew apace. But he was succeeded by four others of his blood, of whom it may be said, if history speaks aright, that they were little less than incarnations of the Devil. While these reigned, Rome, already bad, became diabolical, until the Christians who lived there, called it, in the mystic sense, Babylon.

In our next we will show from parallel passages of scripture, and from the testimony of co-temporary, or almost co-temporary, writers that the Babylon spoken of by St. PETER is no other than *Pagan Rome*.

CHAPTER XLVI.

HUGO DE GROOT.

In the last two chapters we spoke of Babylon in the literal as well as mystic sense of the word; it remains that we see to which of these PETER alludes, in his first epistle. The question is altogether one of fact, and must be decided by extrinsic evidence. Let us see, then, what reasons have we for supposing that PETER had reference to Babylon on the Tiber, and not to that other on the Euphrates.

Along with those arguments given already in previous

chapters, we may mention, that, at the time PETER wrote his epistle, and for many years after, it was customary among the Christians living in Rome, to call the city Babylon. In support of this assertion we would refer the reader to chapters xvii and xviii, of the book of Revelation ; where ST. JOHN, the Apostle, speaks, according to the opinion of the best commentators of *Pagan Rome*, under the name of Babylon.

Heretics freely admit this. But, like every thing else that comes from them, truth and error are hopelessly mixed. They do not deny that ST. JOHN, in the chapters alluded to, speaks of Rome ; but, by Rome, they do not mean as we do, and as the sense and facts of history require, that Pagan Empire which put to death millions of Catholics, our ancestors in the faith.

The *Mystic Babylon* spoken of in chapters xvii and xviii of Revelation, means, according to them, the Catholic Church itself. The idea is, of course, in perfect conformity with the character of their minds. It bears the image and the superscription of LUCIFER, whose system of attacking mankind consists in being entirely unsystematic. SATAN does not care whether he gains his point logically or by a fallacy. He does not argue in *regular form* with mankind, when he desires to draw them on to destruction. He asserts, contradicts, distorts facts ; and, on those who tamper with him, he usually succeeds in producing a bewilderment of intellect that leads to infidelity ; and, once that he has drawn his victim into disbelief, he puts the finishing touch to his work by suggesting immorality.

It is thus, also, but in a far less perfect manner, that men tainted with infidelity or heresy, write and speak about religious matters. They do not study consistency, nor do they care about it. They choose rather to misrepresent the existing religion than attempt to give us any thing better instead of it. But, as religion is not so open to sarcasm as those who make profession of it, and may be said to repre-

sent, hence, it happens that men tainted with the spirit of heresy, expend their witticisms on the ministers themselves, instead of attacking what they preach. In dealing with such characters, the most effective weapon appears to be the sword of the flesh, which is the knuckles.

LUTHER, at the beginning of the Protestant reformation, abused and ridiculed monks, and religious orders generally, with such persistency, that many, by the mere force of hearing the same lie repeated so often, believed it at last. He was the perfection; the *ne plus ultra* of an heresiarch and balked at nothing. Drunkenness, profanity and adultery were his pastimes. Consequently, it may be said that such a man as he, was impervious to any other than physical arguments.

It was he who first called *Christian Rome*, or rather the Catholic Church, by the name of Babylon. But to attempt to define by what line of argument he arrived at such a conclusion, would be the same as trying to fathom SATAN, whose leadership LUTHER followed on all occasions, after his apostacy; may be without being aware of the dreadful depth and designs of that arch enemy of the human race. The common run of preachers nowadays only repeat, on this subject, those ideas which LUTHER got from LUCIFER. The only difference in the case is this, that SATAN, by his arts, had evidently produced a bewilderment in the mind of the heresiarch, just as hawks do, by flapping their wings in the eyes of those rabbits they desire to catch; whereas he simply drives along in a quiet way, the heterodox of our times, just as a man would a drove of cattle to the shambles.

When we reflect on the fact that, of all those who have believed in CHRIST, from the days of the Apostles to our own, fully five-sixths, and probably a higher average, have been Catholics; when we take into consideration that all the nations converted from Paganism, had the light of the gospel first pointed out to them by Catholic missionaries; when we find that, in the Church of Rome alone, the three

evangelical counsels, of voluntary poverty, perpetual chastity and entire obedience, are practiced, we certainly must conclude that there must be a bewilderment of intellect in the man who calls *Christian Rome* by the name of Babylon.

But, let us return again to the point. That PETER, in his epistle, means *Pagan Rome*, receives further confirmation from what we read in the writings of TERTULLIAN. In book iii, chapter 13, *Against Marcion*, and in chapter ix, of his tract *Against the Jews*, he bears testimony to the fact that in his time it was a very common practice among Christians, to speak of Pagan Rome under the title of Babylon.

ST. JEROME, also, in chapter viii, of his work on *Illustrious Men*, uses the following words:

“PETER, in his first epistle, under the name of Babylon, figuratively means Rome.”

There have been many conjectures offered by learned men as the reason why PETER used the word Babylon instead of Rome. It is foreign to our purpose to take up and weigh these different opinions. But, we may be allowed to offer one of our own. We regard it as entirely probable that PETER had no other motive, when he put on parchment the word Babylon, beyond the desire to express his dissatisfaction with a city that represented an idea that he was commissioned to combat.

We have frequently, in this work, made use of the word *heretic* simply and solely to express our contempt and dislike of religious error; though, in our daily relations with *heresy, in the concrete*, it can scarcely be said that we have ever knowingly slighted any one on account of his belief.

The Apostles, and, in fact, most, if not all the ancient Fathers of the Church, were very select in their words. That is, if a man was a heretic they called him so. There was no “separated brethren” in those days. So, when the Prince of the Apostles had occasion to speak of the city of the Cæsars, he fossilized his detestation of its vices and wickedness in the word “Babylon.”

We bring the present chapter to a close with a quotation from a Dutchman, named HUGO DE GROOT. In Latin he is called GROTIUS, and, among men of ability in his day, he held no mean place. DE GROOT was a Protestant, but wrote with a fairness that deserves commendation. His works are numerous, and on a variety of subjects. In his commentary on the first epistle of PETER, this wise Dutchman thus sagely remarks :

“Concerning Babylon, the ancient and modern commentators disagree. The ancients understand Rome, where no true Christian will deny that PETER lived. The modern interpreters think that Babylon, in Chaldea, is meant. I am on the side of the ancients.”

In our next we will see what CLEMENT has had to say on the subject.

CHAPTER XLVII.

CLEMENT.

The name of CLEMENT is a celebrated one in the annals of the Catholic Church. No fewer than fourteen popes have, up to the present time, been known by that title. It is of the first of these we intend to speak in the present chapter. He was born in Rome about the year thirty of our era, lived to the ripe old age of seventy, and died a martyr for the faith.

This CLEMENT of whom we are speaking, was for some time a companion of ST. PAUL ; and, it is of him the Apostle speaks in his epistle to the Philippians in the following words :

“I pray thee also, my sincere companion, help those women who have labored with me in the gospel with CLEMENT, * * * whose names are in the book of life.”

Let the reader, then, bear in mind what were the relations of CLEMENT with ST. PAUL. He was the Apostle's companion, and consequently had an excellent opportunity of know-

ing something about him. Primitive traditions assure us that this same CLEMENT was ordained priest by St. PETER, whom he succeeded as fourth pope of Rome.

These matters being well understood, we come to a fact in his life which has a bearing on that question of which we have been treating, viz: the coming of PETER to Rome.

Towards the close of CLEMENT's pontificate, or about the year 96, there rose quite a contention, about something or another, among the faithful of Corinth, in Greece. As is usual, in all Church disputes the contending factions handled one another without gloves. Finally, the wise counsels of some peace-makers prevailed, and the whole matter in dispute was referred for settlement to the Pope. Ancient writers do not tell us what the trouble among those Corinthians was about; and, in all probability, it was not very clear to themselves. We know that there was a *schism* or a split in the Church, but the causes that gave rise to it, we have no means of discovering.

However, it may not be uninteresting that we give vent to some speculations on the subject. We have only to bear in mind that, at the period of which we are speaking, that is, about one hundred years after the birth of CHRIST, Corinth was a very large and powerful city, its position being favorable from a commercial point of view.

Hence, its population was of that nondescript, which is found in all large cities of recent growth. We say recent, for though Corinth was one of the most ancient cities of Greece, yet, that of which we are now speaking only went back to the time of JULIUS CÆSAR, some fifty years before CHRIST.

The Roman Consul, MUMMIUS, had, about one hundred years before, entirely wiped out the historic Corinth, by butchering its adult male inhabitants and selling its women and children into slavery. The place remained desolate for the period of one hundred years, when it was again colonized by JULIUS CÆSAR. Its population, therefore, was made up

of the descendants of those old Romans, of Greeks who had been drawn from the surrounding country, and of a medley of Western barbarians and Oriental slaves.

The descendants of the Romans assumed an air of superiority over the others, and were fond of throwing into relief the relations their ancestors bore to so great a man as CÆSAR. Nor would it have served any good purpose, at so late a day, to have intimated that CÆSAR got recruits for his band of colonists, principally from the prisons and work-houses of the *great city*.

At the time of which we are speaking these different races had not as yet merged into one people. Each retained, in a great measure, its own peculiarities, and, as far as practicable, a dislike and hatred of all who were not of their party. The very same may be observed even to-day, in many of the Oriental cities where Turks, Greeks, Armenians, Syrians, &c., live for years together, even for centuries, and still retain within the same city walls, all their national peculiarities and antipathies. And the spirit may be found to some extent even here in America.

With this explanation, it will not be difficult to make at least a prudent guess as to what the trouble was. ST. PETER, ST. PAUL, and others of the early Evangelists, had made proselytes to Christianity from the various classes of which we have been speaking.

But, though all these might have agreed in their belief, yet it is but fair to suppose that many still retained their national prejudices, and that each clan had its favorite presbyters and ministers. Indeed we have some pretty strong evidence of this in PAUL's first Epistle to the Corinthians, where he finds fault with them because some were for one minister and some for another.

Those from Alexander, originally, who had settled in Corinth, lauded their own man, APOLLO, most likely because he was their countryman. Though it must be said of

APOLLO, that he certainly deserved all the praise he got, having been a very learned and eloquent man.

Those who came from the neighborhood of Tarsus, were of course, proud of the wisdom and genius of PAUL himself ; and in this their judgment succeeding generations have with singular unanimity concurred.

Others again who might have come from Galilee, stood up for CEPHAS, because he was a Galilean. Such indeed, was the spirit in Corinth. Neither party would give in to the other.

The Apostles, of course, disapproved of such doings. Yet like wise men, they did not undertake to uproot that feeling of partiality which each of these classes had for its own country and countrymen. They knew that the Saviour had sent them to uproot vice and not patriotism.

They made presbyters in almost all the large towns they had passed through, and took these from the people in each place, giving Greek priests to Greek people, Syrian priests to Syrian people, &c. The Apostles were, themselves, as a matter of course, entirely unprejudiced on matters appertaining to race and nationality ; but they knew at the same time that the various people they had to deal with were not so.

Hence, when an Athenian gloried in the eloquence of DEMOSTHENES, the versatillity of THEMISTOCLES or the bravery of MILTIADES, they did not snub him for his patriotism ; but showed him that there was *one* more deserving of his esteem and his love than any hero Greece had ever produced.

Such was the condition of affairs at Corinth in the days of ST. PAUL ; and that it was not much improved some forty or fifty years later, we learn from the letter of Pope CLEMENT to those same Corinthians.

In the opening chapters he speaks of the evils of emulation and contention among brethren, and introduces various examples from the Old Testament. Then in chapter v, he

tells of what the Apostles, especially PETER and PAUL had suffered on account of envy and jealousy; and in chapter vi, still speaking of those two Apostles, he used these words: "They were in *our midst*, a most beautiful example."

Here, then, we have CLEMENT, the companion of St. PAUL, the intimate friend of St. PETER, writing from Rome, only about thirty years after their death; and declaring that both of them were examples *among us*, i. e., evidently among us Romans. Who then, after such testimony, can deny that PETER came to Rome?

In our next text we will see what IGNATIUS has to say on the subject.

CHAPTER XLVIII.

IGNATIUS.

There are three of this name, celebrated in Church history. The first was bishop of Antioch, and was devoured by wild beasts in the Flavian amphitheater at Rome, in the year 107 of our era.

The second was patriarch of Constantinople at the time PHOTIUS drew the Greeks from the Latin Church. He died A. D. 878.

The third was IGNATIUS of Loyola, the founder of the Jesuits; born in Spain in 1491, died in Rome in 1556.

It is of the first of these we mean to speak.

IGNATIUS was, after the Apostles, one of the most celebrated bishops of antiquity. The first mention of him occurs in verse 2d, chapter xviii of Matthew's gospel. It is there stated that, when the Disciples had quarreled among themselves, as to which of them should be the greatest, the Saviour called a little child, and, placing him in the midst of them, said:

"Unless you be converted and become as little children you shall not enter the kingdom of Heaven."

This was to teach them not to be looking for the honors of this world, but rather to cultivate that simplicity of heart, by which one becomes truly great in the kingdom of CHRIST here, and that of His Father hereafter.

There is a sect somewhere "down East," the members of which interpret in the literal sense the text we have given. Instead of going to the expense of putting up churches, paying preachers, sextons, singers, &c., as is done among other denominations, these primitive Christians buy a level lot, at a convenient distance from town, put up a high board fence around it, being careful to strip the joinings and other apertures. Here they meet on Sundays. The old men appear in knickerbockers and take exercise on broomsticks, which they call horses, the women wear short dresses like children, and devote great attention to dolls and other infantile playthings.

Little pools of water are made, here and there, throughout the inclosure, and the services are generally brought to an end by some one falling, either by accident or design, into one of these puddles. Word is then passed around that "BILLY BROWN fell in the mud," and all rush to the spot and set up a laugh. Finally his little sister gets excited and says, "I am going to tell on you!" Then BILLY gets up, and, makes a race for home, to tell his own story first.

This is one of the most interesting parts of the service, as only a corpulent brother, and a two hundred pound sister are considered fit to lead in it. Each must fall down, at least twice, before getting to the house. The rest follow, clapping their hands; some shouting, "run Billy"—others, "go it Sally—stick to it old lassy—go for him!"

For the coming few days little else is talked of among those deluded people but Billy Brown's eloquent sermon. And thus the world wags. Into these and kindred vagaries do men run who have not the light of faith to direct their steps.

But let us return to IGNATIUS. Ancient tradition assures us that the little child placed in the midst of the Apostles was no other than he, of whom we are speaking. After having arrived at the years of discretion, he became the disciple of ST. JOHN the Evangelist, and was ordained by ST. PETER; to whom, after the death of EVODIUS, he succeeded as bishop of Antioch.

So great had been his success in gaining souls to CHRIST that he excited the envy of the Pagans and Jews of Antioch; who only awaited a favorable opportunity to call for his death, or banishment from the city. This was afforded them by a visit from the emperor, as he was on his way to make war on the Partheans and Armenians.

The venerable old man was dragged before the Pagan tribunal, commanded to sacrifice to the gods, which he, of course, refused to do. TRAJAN, who was of a humane disposition of mind, desired to spare the life of his venerable prisoner, but the Pagan populace clamored for his blood, and he at length yielded. This was as might have been expected. For when was a Roman emperor ever known to sacrifice his popularity, or even risk it, for a Christian, however innocent. That standing up for right, and not allowing the innocent to suffer, is a characteristic of Christian, not of Pagan Rome.

IGNATIUS was condemned to be devoured by wild beasts in the Coliseum. TRAJAN, having thus quieted the Pagans of Antioch and gained their good will, thought no more of this old man.

After sentence has been passed, IGNATIUS was taken in charge of by the authorities, and preparations made for sending him to the *great city*. A company, made up of the most abandoned and immoral troopers to be found in the whole army, was organized for this special purpose. It was feared that if ordinary soldiers were taken, IGNATIUS would convert them before they had reached Rome. The

consequence was that things were made as unpleasant as possible for him on his way to death.

When he had arrived at Smyrna, where POLYCARP, the disciple of ST. JOHN, was bishop, he wrote four letters: one to the faithful of Ephesus, another to the Church at Magnesia, a third to the Christians of Tralles, and a fourth to the Romans. After having left Smyrna, he wrote a letter to the faithful there; another to the Philadelphians, and one to POLYCARP himself. The genuinity of these epistles has always been admitted by Catholic writers, and by Protestants of any name; nor was it until the seventeenth century that some scribblers began to question, even to deny they are his.

ST. IGNATIUS, in those epistles, speaks in a very clear and distinct way of the *real presence*; of the *sacrament* of matrimony; of the *divine* institution of the ecclesiastical hierarchy, and of other matters which, to heretics, are difficult of digestion. Hence, they thought it much easier to say the letters were spurious than to contend against the authority of such a man as IGNATIUS.

We need not trouble ourselves to refute these, since the Anglican bishop, PEARSON, has done it for us. When heretics contend with one another, we stand aside and enjoy the sport, as we would an encounter of rams. It must be said of PEARSON, that he certainly succeeded in butting his adversaries outside the ropes, for which we give him credit and thanks.

ISAAC VOSS, a Holland Dutchman, and for a time professor in the University of Oxford, was of opinion that there is sufficient intrinsic evidence to prove they are genuine.

The best work, however, on the subject is that of Professor NEVE, of the University of Louvain. In this, the learned doctor establishes, beyond all cavil, the genuinity of the letters.

Since these things are so, let us bring all we have said to bear upon the point at which we are aiming, viz: that PETER

came to Rome. Towards the end of chapter iv, of his epistle to the Romans, IGNATIUS uses these words:

"I do not give you precepts, as did STS. PETER and PAUL; they were Apostles of JESUS CHRIST. I am the least of all."

From this it will be seen that, not only ST. PAUL, but also ST. PETER taught the Romans, and we may justly infer that they came on the spot to do it.

In our next we will continue about IGNATIUS, and give some facts about the Coliseum, where he was martyred, and of the Church of St. Clement, where his remains now are.

CHAPTER XLIX.

LET LOOSE THE LIONS.

In the last chapter we spoke of the letter of IGNATIUS to the Romans, in which he refers to the fact that they had been instructed in the faith by the Apostles PETER and PAUL. But he only alludes to it, just as any Catholic bishop of the present day, in writing a letter of congratulation, or of thanks for some favor received, to the faithful of Baltimore, for example, might speak of the circumstance that they had been blessed by the preaching and example of the sainted Archbishop CARROLL.

IGNATIUS refers to a fact that was well known to the Romans, but does not undertake to prove it, for it would have been as needless in him to have done so, as it would be in the writer to set to work and prove that U. S. GRANT was elected President of the United States some eight years ago, and that when his term of office had expired, he was again returned to the White House.

Cotemporary writers who are not professed chroniclers, scarcely ever more than allude to a fact which all are presumed to know.

Now, before passing on to give the testimony of PAPIAS,

and of others, it may not be altogether devoid of interest, nor unacceptable, that we continue the history of that holy old soldier of the faith, of whom we have been speaking. On the way from Antioch to Rome, he complains in his letter, of the rough treatment he experienced at the hands of the soldiers who composed his guard. "The more kindly I treat them," says he, "the worse they get."

This gloating over the sufferings of bishops, priests and other confessors of the faith, which is often observable in Pagans and heretics, cannot well be accounted for on any other hypothesis than by admitting the secret influence of the devil, who hates CHRIST, and, consequently his servants also. We, Catholics, do not abuse and malign heretics and infidels, in those places where we are in the majority. On the contrary, we accord them every liberty we claim for ourselves. We respect conscience, even in those cases where we may have good reason to suppose that it is simply seared, and does not act at all. We leave the judgment of our fellow-beings to GOD, to whom it rightly belongs. In Austria, where Catholics are vastly in the majority, the heretics have their own schools, supported by the government, just as those of the faithful are. In France, the same way. Even in the Catholic parts of Canada the heretics enjoy the same privileges that the others do. When a Catholic gentleman has a servant who is a heretic, he does not abuse him, nor attempt to be witty by saying that only Infidels, Protestants and dogs eat meat on Friday.

This charity of Catholics towards unbelievers is, to the mind of the writer, one of the best proofs that the spirit of CHRIST is in His Church. Now, take a brief view of the other side of the question.

Look at Prussia, an Infidel, or Protestant government, it would be hard to say which, persecuting Catholics in every way that the spirit of the age can permit. Look at Russia whose career for the past one hundred and fifty years has been one of persecution.

To come down to individuals : is there a Catholic, who has lived for a time among heretics, that does not know that they are continually harping on the Pope, on bishops, priests, nuns, etc.

Moreover, it is a well known fact that, when a Catholic runs for office, the heterodox will not vote for him, simply and solely because he is a Catholic.

We may look upon these facts as demonstrating that the spirit of the devil, which is that of hate, directs the head and heart of the unbeliever, when he has the true Church under consideration. This spirit burned in the breasts of the Pagans of old, and it burns in the breasts of the heretics now. "You shall be hated by all men, for my name sake," (Matt. x, 22), said the Saviour to His Apostles.

After a long and painful voyage, IGNATIUS at last arrived at the mouth of the Tiber, where there was then a town called Ostia. He was not permitted to rest there long, but was hurried on to the city that very day. It was the 20th of December.

News of his arrival at the port had gone before him to Rome, and great numbers of the faithful came out to meet him, and get his blessing. This greeting is said to have taken place on, or near, the spot where the Church of St. Paul now stands. IGNATIUS besought those good people not to pray for his deliverance, but rather allow him to receive that crown of martyrdom for which he had sighed and prayed for years.

As soon as he had passed within the walls, the Coliseum met his gaze, and the confused shouts of the multitude, mingled with the roaring of wild beasts, might have terrified any other than the true Catholic hero that he was. The last, but one, of a batch of gladiators had just fallen in the arena, and the shouts which he heard were the praises of the spectators given to the conqueror.

A dead silence came over the multitude as the captain of the military company that had him in charge, led IGNATIUS

through the eastern gate to the center of the arena, and thence, at right angles, to the imperial pavilion. The emperor was absent; but the prefect of the city held his place. Blood-thirsty monster as he was, the prefect was yet moved with pity on beholding so aged and venerable a man about to be made the food of ferocious beasts. He invited IGNATIUS to sacrifice to the gods and save his life. But the old soldier of the cross answered with the independence and freedom that became a Catholic, insomuch that his frankness displeased the servant of his majesty, the emperor.

The Pagan horde, accustomed to fawn upon those in power, seeing not only the prefect, but the gods of Rome set at defiance, cried out as with one voice, "*Let loose the lions!*"

IGNATIUS was again conducted to the center of the arena where he knelt in prayer. The grating of the heavy iron gates was heard, and two Numidian lions bounded from their den. A few moments more, and the soul of IGNATIUS had sped on its way to the realms of eternal bliss.

With a sign from the prefect, the games were declared closed, and the multitude dispersed. That night, what remained of the martyr's bones were collected by a few faithful brethren and taken to the house of CLEMENT, not far from the Coliseum. From thence they were brought to Antioch, and buried outside of Porta Daphnitica, or gate of Daphne.

In the days of the Emperor HERACLIUS they were again transferred back to Rome and placed in the Church of St. Clement.

During the incursions of the barbarians this Church had gone to ruin, and remained so until the twelfth century, when a new one, which remains to this day, was erected on the site.

Not many years ago, Father MULOOLY, prior of the Irish Dominicans, who have charge of it, made excavations, and laid open to the eyes of men of the nineteenth century some

of the practices of the Church in the fourth. The frescoes, or paintings on the old walls, show priests and deacons dressed as they are to-day when saying mass. The inscriptions are also in accordance with our present belief. Many of the more intelligent Protestants have been converted by those *painted sermons on the walls*.

During the excavations, the relics of IGNATIUS were also discovered, and were borne in solemn procession to the arena of the Coliseum, and placed, for a short time, on the spot where, nearly eighteen centuries ago, he gave testimony, and shed his blood for the faith.

The writer had the honor of taking part in that procession. But time had wrought changes—the Coliseum in ruins—the cross in the center of its arena—CÆSAR only a name—the Galilean has conquered—and thus it will ever be.

Our next will be about PAPIAS.

CHAPTER L.

PAPIAS.

In chapter xxix we had occasion to speak of PAPIAS, and of the millennium, with which his name has become inseparably connected. We introduce him here again, as one of those cotemporary writers, who speak of the coming of St. PETER to Rome.

PAPIAS was bishop of Hierapolis, a city of Phrgyia, in Asia Minor, and having died at an advanced age, in the year 118, he may be regarded as cœval with the Apostles. It is highly probable, however, that he did not, himself, see nor converse with any of them.

EUSEBIUS, bishop of Cesarea, in Palestine, surnamed the *Father of Church History*, speaks, in a part of his works, in terms by no means flattering of the mental capacity of PAPIAS. He calls him a man of very little head. .

Such an expression does not comport very well with our ideas of a bishop, especially in those primitive times, when the best and most intelligent were usually raised to that office. There was but little earthly fame or gain attached to the mitre in those days, and the unworthy, who, under more favorable circumstances, might have aspired to it, were willing then, that good apostolic little men, like PAPIAS, should have all the glory as well as the troubles and dangers connected with it.

Hence, the vast majority of the bishops of the early Church were, not only of great sanctity, but also of intellectual endowments far above the average.

The system of electing bishops by the presbyters and people prevailed in those days; and that also may account for the fact that the best that could be found were taken to preside over the Church. When we speak here of the election of bishops by the people, we must not be understood as using the word in the sense that the Campbellites and Baptists of the present day employ it.

They elect their preachers it is true, but, in the Church of CHRIST something else must come after the election to office, in order that a man may be really a minister, in the apostolic sense of the word; and, it is precisely this something else, viz: *orders and jurisdiction*, which neither the Baptists, Campbellites, nor any other heretical sect, is able to give. Seeing then that great care and vigilance were made use of, in the early days of the Church, in the matter of promoting men to bishoprics, we may well wonder, if the testimony of EUSEBIUS be true, how such a man as PAPIAS got into a mitre.

The writer is disposed to think, that the words of the historian, (*ingenii quidem pertenuis*) spoken of PAPIAS, must not be taken in the strict and literal sense. In fact, EUSEBIUS, in another part of his history, speaks of PAPIAS in terms of the greatest praise. He calls him a very learned

man, and most skillful in the scriptures. (Book III, c. 36.)

ST. JEROME also, in his 71st Epistle, which is to LICINIUS, excuses himself for not translating the works of PAPIAS into Latin, by saying that he had not the time nor the ability to do justice, in a translation, to the original.

Seeing then that our friend is called, in one place, an imbecile, almost, and in another, a learned man and an elegant writer, that the reader may not conceive a wrong idea of ST. JEROME, and EUSEBIUS too, we propose giving our own opinion about PAPIAS, and letting it stand for what it is worth.

To begin: let it be remembered that, to render a true judgment on the merits of another, is a most difficult undertaking. Most of the judgments that men make about each other are entirely wrong; and if, in some cases, they turn out correct it is only *after* the fact that the judges become thoroughly persuaded of their own sharpness and foresight. Hence the highest Wisdom has said "*judge not.*"

Not alone an intimate knowledge of a man's daily life is required when he is put in the balance, but also freedom from prejudice, and genius of the highest kind, in him who makes the estimate.

ALEXANDER POPE, the poet, said, that SHAKSPEARE'S writings were the finest specimens of the bombastic. If he had seen HAMLET, as punctuated by BARRY SULLIVAN, or EDWIN BOOTH, probably he would have changed his mind.

Some of the writings of GOLDSMITH were frightfully cut up by critics, who could not have done as well.

BYRON was very roughly handled by JEFFREY, a man who never wrote a line of poetry in his life, fit for any one to read.

After the battle of Wagram, a former professor in a French military academy, a friend of the Bourbon dynasty, wrote a book in which he proved, to his own satisfaction, that NAPOLEON did not know much about the real science of

war; and that his victories were principally owing to chance. The pedagogue sent a copy of this book to the Archduke CHARLES, who was next to BONAPARTE, one of the best generals of those times. The Archduke read it with much satisfaction, and remarked to a friend, when through :

“I can find no fault in the logic of this book, everthing appears well thought out, and the observations of the author seem to be entirely just and proper. Yet,” said his grace, in conclusion, “of one thing I am certain, that if the writer of this book had to lead an army against NAPOLEON as I did at Aspern, Esling and Wagram, he would very soon discover a flaw in his logic, and confusion in his ranks.”

Thus are the judgments of men warped, sometimes by ignorance of those they have under consideration, oftener by the hatred, envy, jealousy or incapacity of the judge himself.

With these observations, let us again return to PAPIAS. He collected all the oral traditions that were afloat in his day concerning the Saviour and his Apostles. These he put in book form and called it “An exposition of the discourses of our Lord.” It is to be regretted that only a few fragments of this work remain, preserved in the writings of EUSEBIUS.

Now, as PAPIAS was, confessedly, a learned, pious and zealous bishop, a firm believer in the divinity of CHRIST, which he, no doubt, put forward in a very clear way in his book, does it not look natural enough that EUSEBIUS, who was tainted with Arianism, should in his history, have attempted to set aside the testimony of such a man, by calling him a credulous blockhead. This looks natural. For men of schismatical or heretical proclivities have a great talent for covering up the truth; or inserting in its stead, their own imaginings.

Let us now listen to what our friend has to say. EUSEBIUS, book II, chap. 15, thus introduces him :

“To whom also we may add PAPIAS, the bishop of Hierapolis. He affirms that mention is made of MARK by PETER, in his first epistle, which epistle he contends was written in Rome, and that PETER himself insinuates as much by calling Rome, in a figurative sense, Babylon.”

Thus for PAPIAS—and in justice to truth, it must be said that he is the only cotemporary writer that mentions, in express words, that PETER was in Rome. CLEMENT and IGNATIUS merely allude to the fact without stating it in so many words.

Our next will contain the testimony of CAIUS.

CHAPTER LI.

CAIUS.

CAIUS or GUY, was one of the commonest names among the ancient Romans. It comports most nearly to SANDY among the Scotch, or HANS among the Dutch at the present day.

As an illustration of this fact we may mention that, after the marriage ceremony in those times, it was customary for the lady, who then as well as now, is presumed to have the last word to say to her husband, “*ubi tu CAIUS, ego CAIA.*” That is, where you are CAIUS, I will be CAIA—where you are a good husband, I will be a good wife—where you are HANS, I will be BARBARA.

It must be confessed that, in a country like this we live in, where the young ladies are, generally speaking, all that ought to be expected, and the young men a trifling set, as a general rule, it would not be a bad idea, after the marriage contract, for the party of the feminine gender to say to her lord, “now show yourself a *man*, a husband, and I will show myself a *woman*, a wife.” The great trouble in our day, especially in the cities, is that men do not show themselves husbands. They are in the saloons when they ought to be at home, and they spend for grog the money that ought to be used to buy clothes and shoes for their brats.

But we started out to speak of things that occurred long

ago, and here we are moralizing about the present. Let us begin anew.

CAIUS, whose name stands at the head of this chapter, was an ancient Roman presbyter, or priest. As regards his personal history, we know but little, beyond the fact that he was a man of great zeal and a champion of the faith in his day and generation. Had it not been for the Church historian, EUSEBIUS, in all probability, the memory of the good that he did, would long since have been interred with his bones. We may judge, however, from the notices of him that have come down to us, that he was considerable of a factor in the Church, and that he gave the heretics of his time many a vigorous blow.

CAIUS was the father of TOM MAGUIRE of Rome. He appears to have been by nature a soldier, and the learning that he possessed was not in his library, but in his head. "I fear a man of one book," is an old Spanish proverb, and it contains a great deal of wisdom; but the man who has genuine individuality of character is a customer more difficult to handle. There are men, who if asked even a reasonably plain question, on a scientific subject, will tell you what this author, that one, and the other have said, but when requested to give their own judgment, they lack the ability to do so. Such men are like truncated cones; they never come to the point, and consequently do, most generally, fail in whatever they undertake.

Of quite a contrary character was our friend CAIUS. He could, with great rapidity, look through a complicated mass of facts and theories, brush aside what was unimportant, and concentrate all the powers of his mind on the main issue. This faculty for sifting things, on short notice, is really a gift, and when possessed in an eminent degree, makes its owner approximate, in a manner, to the angelic nature.

Now, at the time of which we are speaking, A. D. 200-217, during the pontificate of Pope ZEPHERINUS, there was

a set of heretics in Rome that went by the name of Cataphrigians. They formed one of the branches of the Montanist heresy, and bore the same relation to MONTANUS, the founder of the sect, that the Baptists, Campbellites, Methodists or Mormons of the present day, do to MARTIN LUTHER, the founder of Protestantism.

To this sect belonged PROCLUS, a person who had all the obstinacy of a heresiarch, along with the cunning, trickery, audacity and immorality peculiar to the same. He had, however, a ready tongue, and some learning. By going around challenging, and disputing with other heretics, he had become quite notorious, and raised as much dust and noise as a playful pup in a poultry-yard.

The Catholics of those times, as of our own, were not much given to such contentions. They were satisfied to learn, from the proper authorities, the truths of the faith, practice them, and bring up their children in the hope of immortality. Such mountebanks as PROCLUS, were not heeded, for they well knew that notoriety was what he mostly desired; and it would only be adding fuel to the flame, to have noticed him. He kept on, until finally, he ran against our friend CAIUS, and that was just where he made his greatest mistake. CAIUS disputed with the heretic, and so thoroughly demolished him, that he took the galloping consumption and shied off, in obscurity, to the Lethean shores.

Though, as a general rule, the spirit of contention with heretics and infidels should not be introduced into, nor encouraged in the Church; yet, under proper auspices, good may, and frequently does, result from such passages at arms; provided Christian charity is observed by the contending parties, and there be, on the side of error, good faith in him who champions it.

Many of the ancient Fathers of the Church, such as ORIGEN, TERTULLIAN, AUGUSTINE, and others, were controversialists, and, in modern times, we have such men as BOSSUET,

MILNER, DOYLE, HUGHES, and PURCELL, who, both orally and in writing, have drawn the sword of the spirit with success.

As to the laity, in a country like this, where, like the rank and file of soldiers, on the field of battle, they have to go into the thick of the fight, their duty is clear enough, and may be expressed as follows :

First of all, take in a supply of ammunition—by the word, we mean here a knowledge of the truths of the faith, history of the Church, etc. Fire and throw shells right and left into the enemy's ranks—keep cool—all must be done in Christian charity—we conquer but to save. Some of your balls will miss the mark, some of the shells will not explode at once, but they will after a time ; keep on using your ammunition ; it only costs you a trifle, and the supply at headquarters is immense. It may never, on earth, be granted you to see the amount of damage you have done the cause of error, nor the service you have rendered the cause of truth. This knowledge will come only after you have fought your last battle.

The writer of this has had the pleasure of introducing into the true fold upwards of twenty persons, adults, and he can state it as his firm belief and conviction, that each and every one of these was first brought into the way of investigation by the words, or by the example, of a member of the laity.

We have been led into the foregoing reflections by the character of the man under consideration. Now, in conclusion, we will see how he bears testimony to the fact that ST. PETER came to Rome. EUSEBIUS tells us, in book vi, chapter 20, that he had, himself, read the dispute between CAIUS and PROCULUS ; and in book ii, chapter 25, he makes use of the following words :

“CAIUS, a certain Catholic man who lived at the time that ZEPHERINUS was bishop of Rome, in that book, which he wrote against PROCULUS, the patron of the sect called Cataphrigians, in disputing about the place where the bodies of the aforesaid Apostles, PETER and PAUL

are buried, says: 'I can, indeed, show you *trophies*, for whether you should be pleased to go to the Vatican hill, or along the road to Ostia, you will find the trophies of them who founded that Church,' viz: the Roman Church.'

The trophies spoken of in the quotation, mean the tombs of the Apostles, PETER and PAUL. ST. PETER was crucified on the Janiculum, and ST. PAUL beheaded at a place called the Three Fountains. But their bodies were not interred where they had suffered. The one was taken to the foot of the Vatican, and buried where the Church of St. Peter now stands. The remains of the other were brought from the Three Fountains, to a point about four miles closer to the city, and buried where St. Paul's may be seen at the present day. This testimony of CAIUS is as explicit on the subject as need be desired. In disputing with an heretic he points to public monuments, and to facts that the heretics could not deny.

DIOXYSIUS will be our next.

CHAPTER LII.

BACCHUS.

Before the coming of CHRIST, idolatry was practiced by all the nations of the earth, except the Jews. This often took the shape of hero worship. Men, who had distinguished themselves in war, or by the invention of some useful art, after having received the praises of their contemporaries during life, came to be regarded, after some generations, as entirely superior beings, and worthy of divine homage. Had the coming of the Saviour been delayed by, say two thousand years, who knows but some of us might now be engaged in worshipping OLLAM, FODLAH, or FUAN MACOUIL, instead of the one true and living God.

He, whose name stands at the head of this chapter, in all probability, belongs to the class of men of whom we

are speaking. As regards his real history, little or nothing is known.

Some think he was the same as SESOSTRIUS, (RHMASAS II,) the celebrated Egyptian king, who flourished about thirteen hundred years before CHRIST, and conquered India, with a great part of the then known world. There are even not wanting those who think that the original BACCHUS was no other than NOAH himself. As to who BACCHUS really was, is one of those deep questions, to the solution of which no one outside of an Indian Brahmin, or a Dutch philosopher, need approach.

To confine ourselves to probabilities, we would say that he was some man who lived about the beginning of the heroic age of Greece, and, having acquired skill in agriculture, and in the treatment of the vine, he disclosed to his semi-barbarous countrymen what a power of fun and jollity there is in the juice of the grape. He thus rendered his name immortal, and in the estimation of his fellow barbarians, secured a place among the gods. BACCHUS was worshiped among the ancients with a devotion fully equal to the honor he receives in modern times.

His feasts, celebrated at Mounts Cithæron, and Parnassus, in Greece, were for the women alone, who, on such occasions, ran wild through the mountains, dressed as they had come from the hands of their maker. Should any man attempt to intrude, his life paid the forfeit of his foolhardiness, or curiosity, as the case might be. This is, probably, the first example we have in history of a woman's rights party.

The place, however, at which the rites of BACCHUS were carried out fully, with all their developments and ramifications, was the town of Nyssa, in Asia Minor, and, from this circumstance he received the name of DIONYSIUS, or god of Nyssa.

The excesses indulged in, during these Bacchanalia, are

said to have been ridiculous, even immoral beyond description. People may talk, nowadays, of the irregularities of a Methodist camp-meeting, but Christianity, even in its lowest phases, has *nothing* to account for, in comparison with the depravity of ancient Paganism. Not only the slaves and debased portion of the community took part in these orgies, but even men, otherwise possessed of enlightened views, thought it no disgrace to throw themselves completely away on such occasions.

The historian of ALEXANDER the great, relates how that renowned warrior, on his march back from India, had built an immense chariot, or rather platform on wheels, on top of which, in imitation of BACCHUS, he caroused and drank, until many of his officers thought he had completely lost his senses.

If some of those infidels of the present day, who affect to admire Paganism, could only get it back in its simon purity, for a time, may be we would hear no more of their whining about Christianity interfering with the progress and development of the race.

In due time the rites of BACCHUS were introduced into Rome; and, of course, readily adopted. Like the Brooklyn and Chicago sinners, who flocked to hear MOODY and SANKEY, and affected, hypocritically, a conversion from their evil ways, the Pagan Roman did not require much forcing to make him believe that BACCHUS was a god deserving of honor. But like the preaching and singing of the two worthies alluded to, results did not justify expectations, and, consequently, in the year 146 B. C., the Roman senate, by a solemn decree, which remains extant to this day, abolished the Bacchanalian rites and orgies.

The *Saturnalia*, or capers, in honor of the god SATURN, took their place; and these, stripped of every objectionable feature by Christianity, remain, strange to say, even until now. They go under the name of the *Carnival*, during which, every one in Rome, who has a spark of life in him,

is supposed to forget dull care, and enjoy himself hugely for a few days—within the precepts of the gospel, however.

In the year 1724, an Englishman, named MIDDLETON, visited Rome during the Carnival; and while passing along the Corso, was pelted, like all the others, with *confetti*, until he looked like a miller's boy. Having had on at the time, a beaver hat and a black cut-away coat, and having had, moreover, some aspirations for the mitre, among the Anglicans, he did not relish such work at all. By way of reprisal, and to vindicate outraged dignity, he conceived the idea of writing a book against such abominations, and he wrote it. This he called a Letter from Rome. In it he proved, to his own satisfaction, that the religion of Rome, in his day, was derived from Paganism. What a mystery human nature is, and how very few there are who speak or act from pure principle? Had we the means of examining the motives of men, which the Omniscient has, how often would we not find a dirty blotch where the uninitiated can see naught but the color of the rose! If MIDDLETON had not been pelted with the *confetti*, may be he would have seen Rome, and its religion, through differently colored glasses.

We are all ruined by cheap Chinese labor, as the California gambler said, when he was outwitted, and desired to recover, by main force, what he was unable to retain by his skill. No doubt, the animosity that men sometimes manifest towards those who differ with them, whether in politics or religion, may often, if not always, be traced up to considerations that are entirely personal.

We knew a Scotchman who hated all Welshmen generally—on principle—because they were so mean. But the true reason for his dislike to the class alluded to, was the fact that, in an encounter with one, he had come out minus a thumb. On the same principle you will sometimes find lazy drones of men, tramps, complaining that they can get nothing to do because of their religion or nationality, when

it is their own lack of energy, or may be their disposition to be tricky and unreliable, that makes them failures.

GOD surrounds virtue in the next life with glory; energy with purple in this, and sloth with rags in both.

Thus far we have spoken of BACCHUS. In our next we will take his other name of DIONYSIUS, make some comments on the theory of Mr. MIDDLETON, and show how a DIONYSIUS bears testimony to the fact that ST. PETER came to Rome.

CHAPTER LIII.

DIONYSIUS.

In the last chapter we spoke, incidentally, of a cockney preacher named MIDDLETON, who visited Rome in 1724, and discovered that the Romans of that day had got their religion from their pagan ancestors. Before giving the testimony of DIONYSIUS to the fact that PETER came to the city of the Seven Hills, a word or two about this cockney. His book is leveled against the honor and veneration given to the saints by the Catholic Church.

Hence, to get at him, we must clear away the weeds, then we can seize him and decapitate, at our leisure. Let us first consider what *worship* is.

Worship may be defined as the honor which is given to GOD, or to a creature, with an eye to and out of respect for GOD. It is of two kinds, the first and highest called by writers on theology, *Latria*, is that given to GOD alone.

The second and inferior, is called *Dulia*, and is precisely that worship which, in the Catholic Church, is given to the saints and angels, this distinction is, or ought to be, clear enough for any one who is not a registered lunatic or born idiot. Yet, there are preachers, like MIDDLETON, who get this matter, even to this day, hopelessly mixed. They will

have it that we honor the saints with the same worship we give the Almighty.

We Catholics are sometimes astonished that heretics are so slow in comprehending things that are so plain to us. No doubt some of them speak and write in bad faith. That is, they make assertions they know to be untrue. But when we speak of the bulk of heretics, it would scarcely do to put them all under the heading of *liars*. There are many who though not professing the true faith, have yet some good qualities who are, according to our way of speaking, good citizens and acceptable acquaintances.

A study of the cause of the religious obtuseness of such, requires that we go a little beyond the surface into what is called human nature. In the first place, let it be understood, that he who is the slave of any particular vice, has his intellect clouded to a corresponding degree, as regards the contrary virtue.

The avaricious man can, with difficulty, find an object, worthy of his liberality; and the miseries of the poor he attributes to their own laziness, lack of energy, or improvidencè. His intellect is clouded, and his will is not moved to charitable deeds when the widow and the orphan hold forth their hands. The libertine hates priests, monks and nuns, because his intellect is befogged by sensual indulgence.

Thus, also, it is with heretics, as regards the truths of our holy faith. Though, in mere temporal matters they may be, and frequently are very acute; in spiritual things, the profession or error to which they are accustomed, obnubilates the intellect and they become veritable blockheads.

Hence, it happens, when we endeavor to explain things that are so clear to ourselves, we are surprised at their obtuseness.

As regards the first kind of worship, which is given to God alone there can be no difference between us. But on the second, we are considerably at variance. The question

resolves itself into this: Is it lawful or useful to honor and invoke the saints?

VIGILANTIUS, a heretic of the fifth century, was the first to deny it, and he was handsomely snuffed out by St. JEROME. FAUSTUS, another of the same breed, got his dose from the hands of Dr. AUSTIN, bishop of Hippo.

And our modern theologians have been doctoring LUTHER, BEAUSOBRE, MIDDLETON, GIBBON and others, for some years past, with fair prospects of an early, and a splendid funeral.

It is not wrong for men to honor the saints, because GOD himself has done and does so. John xiv, 23. It is useful to invoke their intercession, because St. PAUL did so, even in the case of saints not yet confirmed in glory. Roman xv, 30.

Our friend MIDDLETON discovered during his stay in the Eternal City, that the Pantheon, built by MARCUS AGRIPPA, as a receptacle for all the gods, has lost its statues of JUPITER, JUNO, MINERVA, MARS, VENUS, PRIAPUS, and, in their stead, are those of our Lord, his blessed Mother, and the saints.

Hence, he came to the conclusion that the Blessed Virgin and the saints are now worshipped in Rome, as JUNO, MARS, APOLLO, etc., were then honored and adored. Now there is some truth, if not in the theory, at least in the facts of Mr. MIDDLETON. It is true that the Pantheon, which was formerly a pagan temple, is now a Christian Church. The niches where once stood the statues of the gods of Rome, are now filled with those of Christian heroes.

On the spot where stood the temple of Minerva, in pagan times, there is now a church in honor of the Blessed Virgin. The Coliseum, where gladiators fought with wild beasts and stabbed one another for the amusement of the heathen, is now sacred to the memory of the Christian martyrs. On top of Monte Cavo where stood the celebrated temple of JUPITER, there is now a Passionist monastery.

The Catholic religion is not destructive except of evil. We storm the strongholds of SATAN, drive him out, purify what he has defiled, and hold it as a trophy. It is in such ways, that Rome honors error.

The house yet stands on Sycamore street, Cincinnati, where the illustrious Archbishop disputed with and vanquished the heresiarch CAMPBELL. It was then a Campbellite meeting house, now it is a Christian Church. When the din of battle ceases, and the smoke is blown away, the Catholic Church is invariably found mistress of the situation. Thus it ought to be, and it is thus.

The Romans of the present day do certainly imitate their pagan ancestors in some particulars. For example: when ROMULUS, the founder of the city, was pressed in a battle, on the Palatine, he *prayed* to the unknown GOD for strength to overcome his foes. PIUS IX, also *prays* that iniquity may not flourish and that the enemies of religion may not succeed.

The ancient pagan Roman had a dread to call any of his gods to witness a lie; and the modern Catholic Roman has the same awe of a false oath. Thus it will be found that, in some things, the religion of the modern Roman is derived from his pagan ancestors. Or rather let us put it in a clearer way for you, friend MIDDLETON.

The religion of the modern Roman, is the development CHRIST gave to that natural law inscribed upon the heart of man from the beginning. Another strong evidence of the fact that the Catholic religion is derived from paganism consists in this, that many saints in the calendar have names that originally belonged to the gods and goddesses, demigods, and the heroes of heathenism. Logic again.

We have an illustration of this in the case of him whose name stands at the head of this chapter—DIONYSIUS. Notwithstanding his bad name, however, he became a bishop, and a good one. We may now introduce him more fully,

as one of those ancient writers who bear testimony to the fact that PETER came to Rome.

DIONYSIUS was made bishop of Corinth about the year 170, and he had the reputation of being one of the most learned men of his day. He wrote eight epistles to different churches, all of which, with the exception of a few fragments, have been lost. The fragments we quote is found in book ii, c. 25, of Eusebius' Church History. It is from his letter to the Romans, and runs thus :

"For both of them, SS. PETER and PAUL, having entered our city of Corinth, and having scattered here the seed of the gospel, taught us. Then they went together to Italy, and having likewise instructed you. (Romans), both suffered martyrdom at the same time. These things have I mentioned, that the memory of the fact may become better and better established."

This quotation explains itself. DIONYSIUS, who had an excellent opportunity of knowing the facts in the case, states that PETER and PAUL, having passed through Corinth, went to Rome, where both were put to death.

What IRENEUS says will form the groundwork for our next.

CHAPTER LIV.

IRENEUS.

IRENEUS was bishop of Lyons, and suffered martyrdom for the faith in the year 202. In youth, he was a disciple of POLYCARP, who was a disciple of St. JOHN the Evangelist. He was one of those grand old heroes of the early Church, worthy successor of the Apostles in zeal ; a sentinel on the watch towers of Zion, whose light still shines through the dim vista of ages, and whose written word is still a solace to the heart, even though the hand that penned it has long since moldered to dust.

Great was his reputation for piety and learning, among his cotemporaries ; but it is to be regretted that of his works

only the treatise *Against Heresies*, has come down to us. The rest of his writings did not keep up with Time, and are now undiscoverable in the mazes of the past. That good-natured Rotterdammer, ERASMUS, who is said to have laid the egg out of which LUTHER hatched the reformation, in his preface to the works of IRENEUS, says :

“ They breathe the primitive vigor of the gospel. * The phases show a heart prepared for martyrdom. for the martyrs have a certain strong, masculine and fearless way of speaking.”

Our Rotterdam friend expresses here an idea which he certainly did not carry out himself, for he had only the heart of a sparrow.

All those who have ever done the Christian cause a real service, from the time of the Saviour to our own, have carried in their breasts hearts prepared for martyrdom. He who is ready to die for the faith is generally thinking about something else besides what he shall eat, or wherewith he shall be clothed ; which is, unfortunately, getting to be one of the great problems of our day, and one of the main drawbacks to the spread of the gospel. It is true, as ERASMUS says, that the martyrs have a way of speaking, peculiar to themselves.

The Roman emperors often felt this, and their wrath was more and more enkindled thereby. When the pagan gladiators appeared in the ampitheater, they marched before the emperor, waved their swords in the air, and saluted him with the words, *Ave CÆSAR : Morituri te Salutamus*. They hoped by this piece of flattery to gain his good will, even though they were not long to enjoy it.

The Christian martyrs gave his majesty another kind of salutation, calculated to make him feel he was not as great a being as he imagined : *Tu quidem scelestissime in Presenti vita nos perdis : Sed Rex mundi, CRISTUS, defunctos nos pro suis legibus in æternæ vitæ resurrectione suscitabit.*

It is thus, also, that the great men of every age of the Church spoke and acted towards those who opposed CHRIST

and His gospel. They expected no quarter from the world, and they asked for none. They did not flatter the powerful in order to gain their protection.

There are few things more unbecoming, and as fruitless withal, as to see a man who professes the true faith hobnobbing with some infidel or heretical person in power, under pretence of benefiting the Church. The Church never has been benefited and never will be by men of that brand. The writer, some years ago, came across one of the kind.

On being asked why he did not go to church regularly on Sundays, and above all, why he did not go to confession and communion, it being the paschal time, he replied: "I believe the course I am pursuing is more advantageous to the Church in this place than if I should become a practical Catholic. For being half and half I gain the good will of the Protestants, by showing them we are not prejudiced; and I shall continue to believe, of course, that the *old way* is the right one and the only one."

"Mr. BLANK," we replied, "if you have spoken out your mind, you are laboring under a delusion, and you are moreover an enemy to every Protestant that gets acquainted with you."

"How so," said he.

"It is thus: As you circulate among unbelievers, they have an opportunity of studying you, and in doing so, they no doubt imagine they are gaining true notions concerning the Catholic Church. Now the truth is, you poison the atmosphere in which you move, for you show yourself insincere. You make them believe that Catholics are like themselves, unsettled in their opinions. The laborer, who, though he has to work hard, will yet abstain from meat one day out of each week, and will ride several miles over bad roads to hear mass on Sundays in winter, is by that alone, giving a proof of his sincerity, and one word from him would weigh more with a dying heretic than a peck of sermons from such as you. Don't try to excuse the practices of the Catholic Church, for they need none. Explain them as far as you

can, but do not for a moment imagine that you could remodel the Saviour's handiwork with any degree of profit to the human race. Moreover, even though you should succeed in converting all the heretics in creation, of what utility would that be to you, if you became a reprobate yourself."

It cannot be said that we have in the Catholic Church, even at the present day, a great many of the class of men of which we are speaking, but, the few we have, do an injury to the cause they pretend to advocate.

There is to be no compromise with error. Truth and falsehood will not form a chemical compound. It will be at best only a mechanical mixture.

The success of some politicians, that are Catholics only in name, also hinders the propagation of sound principles among the youth of the rising generation. When one of the latter sees Mr. BROWN falling down before the *Beast*, and getting office, on account of his liberal views, or apostacy, as you may please to call it, he thinks he must do the same thing in order to have the like success. "All these things will I give thee, if falling down thou wilt adore me," said SATAN to the Saviour. He does not promise the majority of politicians much, and even that little they do not always get.

It is refreshing to turn away from such people to contemplate a truly sincere man—IRENEUS, who, as our Dutch friend says, spoke like a man who did not fear death. Let us see what he has had to say about the coming of PETER to Rome. In book iii, *Against Heresies*, he uses the following words:

"Since it would be very tedious, in a volume of this kind, to enumerate the *successions* in all the Church, we may confine ourselves to that of the Church of Rome, which is the most ancient and best known; it having been founded and constituted by the most glorious Apostles, PETER and PAUL. That Church, by its succession of bishops to our own times, preserves the tradition received from the Apostles, and the faith which they announced to men. Through her we confound all our enemies."

Let it be observed here that IRENEUS not only bears witness to the fact that PETER and PAUL founded the Church in Rome, and consequently came there; but he also makes use of the very same argument that we do, even at this day, against the heretics.

When we show them a line of Bishops going up without interruption from PIUS IX to PETER, the conclusion is irresistibly forced on them that the Catholic Church of the present day is the one which CHRIST founded. This argument is a clincher. It is an elephant that walks through all their spider-webs.

In our next we will take a stroll about the city of Rome itself and examine the foot-prints that PETER has left there.

CHAPTER LV.

FOOTPRINTS.

We are now approaching the close of that question we have been discussing for a time past—the coming of PETER to Rome. Let none of our readers imagine we have given all, or even any considerable part, of what writers have said on the subject. Our object has not been to exhibit a chain of authors from the days of the Apostles to our own, which we could readily do, if there were any occasion or necessity. We desired rather to confine ourselves to the most ancient and reliable. Consequently, we do not deem it expedient to bring to notice the testimony of any who lived at a later period than the close of the second century. The Fathers of the Church, and others who flourished after, did nothing more than copy from those whose names we have given. Let the reader feel assured then, that *on the coming of PETER to Rome* he has received nothing at second hand, and that nothing else in the way of coeval, or quasi-coeval authority, can be produced on the subject.

Let us now turn attention to another line of argument :
Footprints we may call them. LONGFELLOW once said :

“Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.”

Wherever there has been a real genius, you will find evidences of his existence. One cannot live long in Paris and remain ignorant that, at some former period, a man named BONAPARTE honored the city with his presence.

It would be difficult for a foreigner to live in this country for a great while, and not learn something about WASHINGTON. He could not but notice the pictures on furniture wagons, and on postage stamps, before and after licking them. Thus it is that great men leave after them those footprints and head-marks of which the poet speaks.

With these observations let us proceed. PETER was not what one might call a born genius ; and had he not been called by the Saviour, it is not likely we would know any more about him now, than we do of the grand-mother-in-law of TECUMSEH. But from the time he got orders to feed the lambs and sheep of the flock, he also received those mental endowments that constitute genius of the highest order. After that, when he spoke, people listened, and when he put down his foot, he left a mark. One of these is visible in the liturgy of the Roman Church, where belief is expressed in the fact that he came to the city, in accordance with the maxim of ST. AUGUSTINE, “*forma orandi est forma credendi*,” the manner of praying is the manner of believing.

Let us see more particularly in what these proofs from the liturgy consist. First of all let it be remembered that we celebrate in the universal Church a feast in honor of the Chair of ST. PETER. This is of very ancient date, so much so that no one knows when it began. Of its antiquity we have an excellent proof in the immense number of bowls

and vases found in the catacombs and bearing the images of STS. PETER and PAUL. The renowned archæologist, DE ROSSI, says that the immense number of such vessels cannot be explained otherwise than by admitting that the Christians, while yet in the catacombs, instituted festival days in honor of the Prince of the Apostles. As we keep the Fourth of July in honor of our deliverance from British tyranny, so did the Romans observe the twenty-ninth of June, as the day on which occurred the death of their great Apostle, who first preached to them the glad tidings of redemption, and of deliverance from the tyranny of SATAN.

This theory receives further support from what we read in epistle xxxi of ST. JEROME, which is to EUSTACHIUS. It appears that abuses had crept into these celebrations, and ST. JEROME, finds fault with the people for imagining they were honoring a martyr by gluttony, who did himself honor God by prayer and fasting.

ST. AUGUSTINE, in his narrative on the 59th psalm, speaks of those same abuses on the feast day of ST. PETER, in the following words :

“Drunkards now persecute the martyrs with flowing bowls as the furious Pagans and Jews formerly did with stones.”

The other two feast days that prove ST. PETER came to Rome, are those observed on the eighteenth of January and on the first of August.

The festival of the Pasch, among the Jews, is not a more convincing proof of the truth of what we read in Exodus, than are those feast days, in honor of PETER, of the truth of all the Romans say about his visit and stay in their city.

We will now take some proofs from *archæology*. On the Aventine, one of the seven hills of Rome, there is a Church in honor of ST. PRISCA, Virgin Martyr, said to have been the first after ST. STEPHEN.

ST. PETER baptized her, and the very urn in which this was done is still kept in the crypt of the Church, and may

be seen to this day. What do you, Baptists and Campbellites, think of that? Will you still continue to wade the creeks and horse ponds? Will you persist in endangering the lives of boys and old women, by cutting the ice and sticking them in?

If from the Aventine we go to the Viminal, we will find another of the fisherman's imprints. We speak of the Church of ST. PRUDENTIANA. When PETER came to Rome, about the year 44 of our era, he first remained in the Jewish quarter. But, having converted PUDENS, a senator, with his mother, two sons and two daughters, one of whom was called PRUDENTIANA, he was invited after that to live with the senator himself, which he did.

The Church we are speaking of stands now where stood the senatorial mansion in question. Not only did PUDENS receive the Apostle into his house; he went so far as to give up to him his own *curule*, or senatorial chair—which identical chair has been preserved to this day, and is now kept in the bronze case back of the high altar in St. Peter's Church. Some few years ago it was taken out and exposed to the veneration of the faithful; on which occasion the writer had the pleasure of gazing upon the interesting relic, an heirloom from PUDENS to PETER, and from PETER to PIUS.

The chair has about it all the marks of authenticity. It is of solid oak, light brown in color; is an arm-chair, with a straight gothic back. It may have been at one time regarded as a fine piece of workmanship, but it would scarcely take the prize now. Around the sides are represented, in gold and ivory, the twelve labors of HERCULES, and these engravings are said by judges to be most excellent of their kind. All which show that the chair belongs to a period prior to the decline of art in the city.

In our next we will pursue this same subject a little farther.

CHAPTER LVI.

TRACKS.

Chapter lv found us examining some of the footprints left after him by ST. PETER, in the city of the Cæsars, which length of time is not likely to efface.

Great and good men leave after them marks of their existence that posterity hold dear, because they are flattering to our race. Fools and knaves make prints in the mud that succeeding generations do not try to preserve, for they are reminders of the lower and baser elements of human nature.

It is for this reason that even the prison of an Apostle survives, while the palace of a Cæsar is allowed to crumble.

Let us proceed. As one passes down the Capoline Hill to the Roman Forum, he sees at his left, where the first street intersects the one he is on, a two story house that, taken externally, does not appear to differ much from others in the neighborhood.

But that *corner lot* has a history of its own; the recital of which would make Captain JACK shudder, or SITTING BULL stand up and bellow.

At this point, in fact, is to be found the far-famed Mamertine prison. It was the first ever built in Rome, and one might add, the best, if the object of a jail be to render the prisoners miserable, and cut off all hope of slipping out unawares. The portion above ground is used as a chapel, but no stretch of the imagination can ever make out of the subterranean part anything other than what it is, and was intended to be—a dismal dungeon.

It appears to be about twenty feet square at the bottom. The side walls are of massive stones, well dressed and bedded in cement. It has an arched ceiling also of cut rock. And

it is said that, in ancient times, the only entrance to it was by a round hole at the top, some three feet in diameter. Through this opening the prisoners were let down, some times with a rope ; more frequently by the force of gravity. Their food was also lowered through the aperture in question. Once that a prisoner was in this dismal abode he was there for good, until his dead body was taken out to be thrown into the Tiber, or ignominiously buried.

There is now a stairway along the side, by which one may enter. The Mamertine prison, during the palmy days of Rome, was a place of considerable importance, politically speaking. No mere common thieves nor cut-throats were allowed to experience its amenities, but only captive kings, princes and satraps. Prefects, also, of distant provinces who had abused their power, and through avarice or folly, had plundered, or allowed others to plunder, the people over whom they ruled, got their dose in the Mamertine.

Those governors, accused of lesser offenses, on being called to Rome to answer for their conduct, were allowed to go at large through the city, and to even give entertainments to senators and other leading men whose intercession might be valuable. Their accusers also, sometimes sub-prefects or other small fry, had the run of the great metropolis ; though the officials kept an eye on the latter, and reported how they conducted themselves. The Mamertine was not for this class of offenders. Yet neither was their stay in the Eternal City one of delights. For the victim and his accusers awaited the trial day, with fear and trembling. And when, at last, it came, the usual result was that the prefect, after having received a solemn clouting, figuratively speaking, was warned to do better for the future, and sent back to his province. The accusers were also, in most cases, reinstated. But instead of cuffs they got kicks ; and, having been informed that obedience to authority was one of the fundamental laws of the Republic, were dismissed with some words of advice and contempt.

Thus did Pagan Rome teach its officials, not to quarrel with one another about trifles, but to govern according to justice and the law.

It is true when a prefect, or governor, was found entirely incompetent to fill his position, or evidently avaricious and unjust, he was at once deposed, without further ado, and lodged in the Mamertine; this the more readily, if his accuser was found to have had a clean record.

The occasion when the Mamertine figured most conspicuously was on a triumphal day. The victorious general, his face painted with vermillion, and a crown of laurel on his brow, was borne in a chariot at the head of his soldiers, along the sacred way, which leads to the capitol. The kings and princes whom he had overcome were dragged along in chains at his chariot wheels; their wailings and sobs rendered inaudible by the shouts of the soldiery and the jeers of the rabble.

When the cavalcade had got to the foot of the hill, the captives were detached from the car and taken to the prison only a few paces distant to the right. Here they remained uncertain of their fate until the conquerer had ascended the hill and stood within the temple of JUPITER CAPITOLINUS. Then, at his word, the wretches were either at once dispatched or left to perish more miserably by starvation in the darkness and filth of the Mamertine.

JUGURTHA, the valiant king of Numidia, who to gain a crown, murdered both his nephews, and to retain it warred many years with the Romans, at last shuffled off the coil in this dreary prison, after a fast of six days duration, imposed not by himself, but by his merciless conquerors.

Here, also, LENTULUS and CETHEGUS, the accomplices of CATALINE, were permanently cured of their ambition by the hangman's knot.

It was in this same Mamertine dungeon that both PETER and PAUL were destined some time before their martyrdom for the faith. By their preaching and saintly lives they had

drawn thousands from the worship of VENUS, of MERCURY, and of MARS to venerate Christianity and to adore the Crucified. Hence, they were not looked upon as common malefactors, but rather as enemies of Rome, whose gods they had set at naught ; so that a little experience in the Mamertine was thought advisable, in order to soften what the Pagans took for obstinancy, before proceeding to extreme measures.

Here PETER converted the centurion or jailer, and that he might have water with which to baptize him, caused the element to spring up through the prison floor, and there the spring remains to this day. We have seen it, and drank of its waters. The marble column, to which the Apostles was chained, is also there, bridging over the gap of ages.

Long ago the Mamertine would have shared the fate of most of the other proud monuments of Pagan Rome, but the footprint of PETER has preserved it. And it, too, will remain a monument, to attest to future generations, as it does to us, the fact that he visited the great city.

In our next we will continue the same subject.

CHAPTER LVII.

LANDMARKS.

On the outskirts of Rome, to the southwest, stands the Janiculum. It is not one of the original seven hills, so famed in history, though it is higher than they ever were. The tourist who visits modern Rome, finds it a little difficult to locate the latter, for the debris of ages has filled up the valleys. Even the Tarpeian Rock is now covered with houses, and a fall from it would be no more poetical than a drop from any garret window. But the Janiculum now, as in days gone by, still lifts its head above the grey old city. VIRGIL tells us that JANUS, the first king of Italy,

lived on top of it, and dying, left there his name and his bones.

As it appears now, the hill has but little of its pristine severity. No trees nor undergrowth bar the way to its summit. On the contrary; a beautiful road, due to the munificence of the present pontiff, gives easy access to where JANUS formerly had his den, and a Church, in honor of ST. PETER, now crowns the spot, and monks keep vigil where robbers made night hideous with their revelry.

A few paces to the right is a small chapel, which the finger of tradition points out as built over the spot where PETER, the Prince of the Apostles and first Pope, ended by a most glorious martyrdom, a life spent in the service of his Master. Like the Saviour, who was taken to the summit of Calvary, in order that all might witness His sufferings, so the chief of His Apostles was made to ascend the rugged heights of the Janiculum, that Rome entire might see him die—the prelude, as was vainly thought, to the total extirpation of the Christian name.

There, surrounded by his executioners, and by a chosen band of those warriors who had made the Roman eagles a terror to mankind, the aged Apostle had no favors to ask, and no tears to shed for the life he was soon to lose. The circumstances, however, recalled memories of other days.

His own infidelity, in the house of PILATE, came to mind, with a vividness that caused the tears to flow in abundance. Even the stony hearts of those legionaries were moved to pity, and the opportunity was gladly embraced of asking him again to renounce CHRIST, and sacrifice to the gods of Rome.

But his thoughts were on other things, and his silence only intensified expectation, for he did not heed the proffered clemency. It was not until he had professed his unworthiness to die, as his Master, with head aloft, that all hopes of release were abandoned. Then the spirit of the demon took possession of his executioners, and having

nailed his hands and feet to the cross, they raised him in the air with his head to the earth.

A few more hours had passed—the labors of the fisherman were ended, and his tears forever dried. His chair on earth became vacant, as he took his place with STEPHEN and others who had washed their robes white in the blood of the Lamb.

With the present we bring to a conclusion the question of *the coming of St. PETER to Rome*. There are only a few, and indeed, as they appear to the writer, exceedingly weak objections that can be urged against what has been said. Thus, e. g., persons have attempted to show, from the Acts of the Apostles, that PETER could not have been in Rome, because it is stated that he was at Lydda, Joppa, Jerusalem, and some other places in Asia, at certain times, probably some six or eight altogether.

Now, by the same kind of logic, it would be the easiest matter imaginable to prove that Archbishop PURCELL was never in Cincinnati, or that Archbishop SPALDING was never in Louisville.

Another objection is found in the fact that PAUL in his letter to the Romans, makes no mention of PETER. This is, at best, only a negative argument, and proves nothing. Many excellent reasons might be given why PAUL made no mention of him; one of which is that PETER might have been absent from the city at that particular time that PAUL wrote to the Romans. Certainly, the fact that a man is bishop of a city does not oblige him to never stir outside of it.

St. PAUL will be our subject in the next chapter.

CHAPTER LVIII.

SAUL.

SAUL, or ST. PAUL, as he is now called, was born of Jewish parents, in the city of Tarsus, in Cilicia, a province in the southeastern part of Asia Minor.

The exact date of his birth has not been handed down; but, from the fact that he was a *youth* (adolescens) at the time of STEPHEN's death, in which he had a hand, we may conclude that his advent into the world must have been some ten or a dozen years after that of the Saviour.

He was of the tribe of BENJAMIN, and to him commentators refer the prophecy of JACOB, where he says, when about to die; "BENJAMIN, a ravenous wolf in the morning shall eat the prey, and in the evening shall divide the spoil."

His mind, from early youth, took a religious turn, nor was he content with being a simple believer; he sought after the highest perfection.

There was at that time among the Jews, a religious order, the members of which were famous far and near for their learning and piety.

They were called Pharisees; and, what there was of solemn godliness not to be found among them, was thought scarcely worth looking after.

The origin of this *blessed* sect is veiled in obscurity. Some authors date its beginning from the time of ESDRAS, others bring it down even to the time of SCHAMMAI and HILLEL, two celebrated doctors of the law, who lived in the days of HEROD.

But, if credit is to be given to JOSEPHUS, and we see no reason for refusing it, in a matter of this kind, certain it is that the origin of the Pharisees dates further back than the time of HEROD.

They were called Pharisees, from the Hebrew word *pharez*, which signifies separation, because in dignity, in sanctity, in manners and customs they held themselves aloof from the common herd.

They also affected to lead lives of celibacy, fasted twice in the week, gave tithes beyond what the law prescribed, prayed at the corners of the streets, helped the poor under circumstances where public attention would be called to the act, and were continually harping on unimportant observances, and at the same time neglecting the weightier works of the law.

These same Pharisees we know, from the New Testament, to have been a set of consummate scoundrels, rendered formidable by their perfect organization, as well as secrecy in dealing with outsiders.

We must not imagine, however, that every one who joined them, was bad or viciously inclined. On the contrary, so far as outward looks were concerned, they were pinks of perfection; and it may have been that they had more applicants for admission than they chose to receive.

A learned and fiery zealot, however, like SAUL of Tarsus, could readily gain admittance into a society managed by a pack of unscrupulous and ambitious men, such as were the leaders among the Pharisees.

They could put him at whatever required tact and courage to execute, advance him if it suited their purposes; and, in case he turned out honest and conscientious, they could expel him from the society, as one not possessed of the spirit of mortification and obedience.

On reaching Jerusalem, there was added to SAUL's natural impetuosity of character a new ingredient.

The Christian religion was then beginning to take root in the Holy City, and those veteran enemies of the Saviour, the Scribes and Pharisees, found no difficulty in turning to account SAUL's restless energy.

The effects were at once apparent. STEPHEN, one of the

seven deacons, innocent of soul, and of angelic appearance, was dragged outside of the walls and brutally murdered with stones.

SAUL was not yet satisfied ; he still ravaged the Church, and entering houses hauled away men and women and put them in prison.

Not content with making things red hot in Jerusalem, he went to the high priest and asked for letters to the rulers of the synagogues in Damascus ; in order to capture as many there as possible and bring them back, bound hand and foot, to the holy Zion.

The High Priest and Pharisees willingly gave the letters ; as much out of a desire to get rid of SAUL himself as through hatred of the “Nazarenes.”

They feared that his too great zeal might lead to mischief ; to an investigation by the civil authorities, and that their own rascalities might thereby be brought to the surface.

Hence, they sent him off, with an open blessing, and a secret wish that he might break his neck or get drowned before returning.

On the way, near Damascus, the Saviour appeared to him and changed his heart ; from a persecutor he became an Apostle, and a great one—as we shall see in a future chapter.

CHAPTER LIX.

ST. PAUL.

We saw, in the last chapter, how SAUL, the Pharisee, the Jewish zealot and persecutor, was miraculously converted to the Catholic Church ; of which he became such a shining light. The spot where this change took place is still pointed out to the wayfarer, as he approaches Damascus.

The house of JUDAS, where he was visited by ANANIAS, is still to be seen in the same city ; though the apartment once

occupied by the Apostle, is now some ten or a dozen feet below the street. How wonderful, that a house, remarkable only for the fact, that it was the one in which PAUL was baptized, should have been preserved to our day; whereas, hundreds of others, then in the city, have, one after another, gone to ruin. "The just man shall be in eternal remembrance," say the scriptures; and facts, like this, show that the prophecy is, to some extent, fulfilled even in this world.

Damascus has, at the present day, a population of about one hundred and thirty thousand, and we may presume that it was equally as large, may be more so, in the days of ST. PAUL; for where the Sultan's horse treads there grows no grass.

There are no Protestants, of native growth, in it; nor, in fact, in any of the oriental cities.

Missionary societies, both in this country and in England, send preachers out there, but they make no impression on the native Catholic population; and as to the conversion of a Turk, the average English speaking preacher has too much sense to risk his life in such an undertaking.

Is it not astonishing, that heretics are not converted to the true faith, on visiting a city like Damascus? They read in the Acts of the Apostles, of how ST. PAUL, after his baptism, in the house of JUDAS, preached the gospel in the city, and, no doubt, converted many; they know, or ought to, that, in the early ages, the faith grew and increased there, as elsewhere throughout the east; and that the present Christian inhabitants are the lineal descendants of those to whom the Apostles preached.

Now, when a heretic goes there, and finds no difference in belief, between the native Catholics of Damascus and those he has met at home, does it not require the quintessence of stupidity not to see the point?

How comes it that those Catholics of Damascus believe exactly as we do here in America? Did we teach them?

No ; but they and we have received the faith from the same truthful source—from the Apostles ; and they, as well as ourselves, have kept pure and undefiled, what was first taught ; therefore we believe alike.

It is true, there are some of the natives in those ancient cities where the Apostles preached, who do not believe as we do, and still bear the name of Christians. Such are the Greek and Armenian schismatics, and others of kindred ilk. But we can tell the exact time when each took the “new departure ;” and we can name the men who were leaders in the movement.

They have changed ; we still adhere to the old way pointed out by the Apostles and by apostolic men.

These ideas have been suggested by the very name of that old city of which we are speaking.

Let us return to our subject. We are told that, after he had seen our Saviour, he became physically blind, inso-much that he had to be led to the house already spoken of. There he remained three days, fasting and praying, but yet deprived of sight. At length ANANIAS, a disciple who lived in the city, having been forewarned in a vision, came, and having placed his hands on the head of PAUL the scales dropped from his eyes and he saw, and standing up was baptized.

Here it may be well to observe that the baptism given must have been either by aspersion or effusion. All the circumstances lead to the conclusion. Let us go there in imagination. Here we are in a room, some sixteen or eighteen feet square ; ST. PAUL lies on a bed, unable to see ; ANANIAS enters, lays his hands on PAUL, tells him that CHRIST had sent him there ; the scales drop from PAUL’s eyes ; he sees, stands upon the floor and is baptized.

We must remember that in the houses of the Jews there were at the doors one or more water vessels for purposes of purification, and it was out of these in all probability that ANANIAS took the water with which he administered

the sacrament. It does not appear that ST. PAUL left the house, and it would be stretching the imagination too far to suppose that this poor Jew kept a hogshead of water always ready for his guests to practice swimming in.

Yet, this is not a question of great importance, because, in the true Church the three methods of conferring baptism, viz: by sprinkling or aspersion, by pouring or effusion, and by dipping or immersion, are all recognized as valid and have been in use from the earliest ages. If we compare baptism to the *death* of the "Old Man" in us, one can see that it makes little difference in what way such a death is brought about as the effect is all the same.

When a man is dead, it is of no further importance to him nor to the community whether it was by arsenic, strychnine, or by prussic acid, or from the fang of a rattler he was taken off.

Let it suffice for the present to say, that so far as those three methods are concerned the question hinges on the meaning to be given to the Greek word *baptizo*. By Pagan writers it is used to signify: *I dip, I wash, I dye or color*.

Let us see in which of these senses the Saviour and the Apostles used it. Take the words of the great commission and make the proper substitutions. CHRIST says to the Apostles:

"Going forth, teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost."—[Matt. xxviii, 19.

Now, put the word *dipping* instead of *baptizing* and see whether there be any connection between the external act and the change that is wrought in the soul. None whatever.

In the next place substitute for *baptizing*, the word *washing*, and then the text reads thus: "Going forth, teach all nations, *washing* them (of their sins), in the name of the Father, and of the Son and of the Holy Ghost." Here there is a connection between the external ablution and the internal washing of the soul from the filth of sin.

It would appear, then, that the Saviour and the Apostles used the word *baptizo* in the sense of to wash, and as washing can be done in any of the three ways, they are admitted as valid by the Catholic Church, provided no mistake is made in the *form*, and the minister has the proper *intention*.

After SAUL had thus got washed himself, he undertook, with his usual impetuosity and energy, to recommend the same to others. With what success we will see in a future chapter.

CHAPTER LX.

FLIGHT IN A BASKET.

“The man that is in battle slain,
Will never live to fight again;
But he that fights and runs away,
May live to fight another day.”

Thus spoke some great poet of the past; and it will be readily admitted there is a deal of truth in his verse.

A man who has had his head taken off by a bomb-shell will certainly not do much fighting after that event. In the second place, it is no less clear that when one has succeeded in legging it off, safe, from a battle-field, he may at some future time get over his fright, and be induced to try the foe once more.

The great moral lesson, however, which the poet teaches us is this: That when we happen to be in a house that is falling, and the owner will not allow us to prop it up, and make it wind proof for the future, it is better to leave, than stay and be crushed in the ruins.

Such, also, must have been the sentiments of PAUL, not many weeks after his baptism at Damascus. Having become convinced that Judaism had ceased to be the true religion; that its commission from above had expired; and

that a new order of things had begun, he withdrew from the falling house, and devoted his energies to the spread of the gospel of CHRIST, and the building up of the Catholic Church.

Just as soon as he had recovered strength enough, he appeared in the synagogues and openly maintained that CHRIST, whom the Jews had crucified, was the Son of GOD.

Many at first, thought he had lost his reason; but when these came to dispute with him on the subject they found their mistake—hatred took the place of pity; and they resolved to put out of the way, by foul means, a man, whose eloquence and genius they had despaired of being able to withstand. A conspiracy was formed, and some got orders to watch the gates of the city, lest they might escape. Matters were now becoming as warm for SAUL himself as he, so short a time before had made them for others.

But his day had not come; he had yet to go before the Gentiles, and before kings, to suffer great things for the name of CHRIST. Hence, while the Jews kept watch, with bludgeons, at the gates, some faithful few had planned his escape. His flight from Damascus had not the pomp and circumstance of his approach to the city, and but few of those who had known him previously would have even once thought, on seeing a basket descend from the wall at midnight, that SAUL was in it.

But he was a changed man. That natural virtue of courage which he possessed in such an eminent degree, was now tempered with Christian prudence, and he felt he would not be justified in exposing to danger, from private malice, a life that might be of much public utility.

“When they persecute you in one city, fly ye into another,” was the counsel of the Saviour to the Apostles, and we find them following the advice, whenever it was convenient to do so. It is true they had courage in the highest degree; but they did not seek the danger, as the heroes of this world sometimes do, out of a spirit of vain-glory. They suffered

with fortitude, where pain was unavoidable, but they did not seek death, except when it stood in the path to duty.

What calm and solemn grandeur do we not find in the sufferings of the Apostles, and the other martyrs and confessors of the Catholic Church, and how forcibly does it not contrast with the sullen impenitence of heretics when expiating their crimes.

The life of PAUL, after his conversion to the Catholic faith, may be likened to a beautiful heroic poem; the first line of which is the key-note to what follows. His entire subsequent life was only a repetition of his first experience in Damascus. Great energy in advocating the gospel cause was met with corresponding obstinacy on the part of the Jews, and with lofty disdain by those who stood foremost amongst the Gentiles. Flight and apparent defeat generally marked the close of his career, in those cities in which he labored. The enemies of the gospel sought to take his life wherever he went, because they felt the vigor of his blows, and knew there was not a white feather in his plumage. If PAUL had been a putty-faced sort of a man, he would never have had so much opposition to encounter. He might, in that case, have settled down quietly in Damascus, and dying, much thought of by Pagans, have left after him a little knot of timorous, pigeon-livered Catholics, thankful for being allowed to live, and afraid to say they had souls of their own.

Those men whom we call the Apostles, were giants; and they left as their immediate successors, a race of giants. By word, and especially by example, they taught men not only to love justice, but to hate iniquity. They infused into the parent the spirit of love for truth, and fear of contamination from error. Thus, according to the order established by God, the pastor influenced the parent, and the parent influenced the child. Some good people of modern times, write, speak and act with a blindness and a

subversion of first principles that is amazing. They attempt to reverse the order—to make JACK a good boy, and then get him to convert his daddy. Instead of taking the bull by the horns, they get hold of him by the tail.

The simplest lessons are sometimes the hardest to be learned; and as we ought not to close our eyes to facts, so neither ought we refuse to have recourse to *first principles*, where facts are against an existing idea or system.

As a rule, no authority on earth can, with success, take the place of the parent's. Any tampering with it upsets the order established by God, and the results will not be, generally speaking, satisfactory.

We have greater facilities now for the spread of knowledge than were in the days of the Apostles, and yet it may be doubted whether, taken by the average, the Catholics are any better instructed now, in matters appertaining to faith and morals, than they were at the end of the first century, when the Apostles had passed away.

Preaching, and from a solid type, was then practiced; and we can see from the homilies of some of the early Fathers that they addressed congregations that must have stood high in theological knowledge. We mean no disrespect. But how is it now? It's all about the fair, and the pic-nic, and the promenade concert; ending with an exhortation to be good people, and not fail to be on the grounds at the proper time. God is not honored by means that are questionable.

Thus we do not save our bacon, because it is not salted with the word of life. After the sacrifice and the sacraments, next comes preaching, or a clear and easy exposition of some dogma or truth of our faith. Where this practice ends indifference begins; and the schoolmaster, though a good man in his place, will not be able to supply the deficiency.

Following up this line of thought, *on the first principles*, we would say that no Catholic family should be without a

Catholic newspaper, and no Catholic newspaper without having, at least, one column a week given to an explanation of some doctrine of the Church. The field is large, and there are abundance of flowers to make the *nosegay*.

Thus we have rambled off a good ways from DAMASCUS ; but, in our next we will return to the point.

CHAPTER LXI.

THE WANDERER.

Having been compelled, by the force of circumstances, to leave Damascus, PAUL next passed into Arabia. But we have no certain knowledge of what happened to him there, nor is it stated in the scriptures that he went to preach to the Arabs.

Hence, we may at this point, give expression to some speculations, as to how he may have employed his time.

Arabia is a country that then, as now, abounded in vast sandy solitudes, fit places where one might give himself up entirely to prayer and contemplation.

What more natural, therefore, than that PAUL, after his late experience at Damascus, should have felt more keenly, the magnitude, and the dangerous character of the work that lay before him ; and that he should have retired to the desert to give himself up for a time to prayer, as a preparation, before commencing anew the work of an evangelist.

To retire to the desert was a favorite practice with some of the holy men among the Jews, from MOSES and ELIAS, down ; and PAUL could not, at that time, have been ignorant of the fact that the Saviour himself, before having begun his public career, fasted and prayed forty days in the desert. Hence, it is at least highly probable that his life in Arabia was not that of an evangelist but rather of a hermit.

After having remained away about three years, he again returned to Damascus, and from there proceeded to Jerusalem.

Before following him to his other fields of labor, we will touch on a question that may interest the reader. It is generally believed that PAUL received a knowledge of the truths and mysteries of the faith, not from any of the Apostles or disciples, but from the Saviour directly.

Indeed he tells us himself, Galatians, i, 12, that he did not receive the gospel from man, nor did he even learn it, but had it by *revelation* of JESUS CHRIST.

It becomes interesting to inquire at what period in his life this knowledge was communicated to him, in the extraordinary manner spoken of.

Most persons imagine that it at once came with the Saviour's appearance to him on approaching Damascus. Yet a careful perusal of the narrative, as given in Acts ix, will convince any one that it was not then the mind of SAUL was illuminated.

When he asked what he should do on that occasion, he was told, that it would be made known to him in the city. But we must not think that the instructions given by ANANIAS were complete, or, that a fuller revelation was not necessary; taking into consideration the work that, in the designs of God, he was to perform.

PAUL, himself, tells us (ii Corinthians, xii,) that, above fourteen years previous, he was taken up to heaven, and that he heard secret words, which it is not granted to man to utter.

It was on this occasion, we presume, that he received that plenitude of knowledge, which fitted him for an Apostle.

But, some one may ask: At what period of his life was he thus favored with the vision of the celestial kingdom? We may say, first of all, that in regard to these apostolic rosebushes, the very best chronologists are not entirely reliable, nor able to steer us clear of all thorns of uncertainty.

The epistle above named, in which mention is made of the vision, is said to have been written twenty-four years after the Saviour's death; and, as the conversion of ST. PAUL is said to have taken place about one year after that event, consequently it would not have been until the ninth year after his conversion that he was taken up to heaven.

The writer does not wish to pass for an innovator in these pages, which are principally for the instruction of those who may not have time nor patience to wade through the original authorities.

But there is a temptation here offered to propose a theory, on the subject, that certainly has some probability about it and one that will differ with the generally accepted chronology in a matter of only six years. The assumptions may, it is true, be regarded as gratuitous, but what they lack in authority they will gain in symmetry.

May we not say, that after SAUL had left his basket, outside the walls of Damascus, he was led by the spirit into the deserts of Arabia, and that he there, for the space of three years, gave himself up to fasting, to prayer, and to contemplation; until, at the end of that time, when he had done penance for his sins, he was taken up to heaven, where, at the foot of the throne, he received from CHRIST himself, a knowledge of all those sublime truths of the Catholic faith, which he was, in after time, to preach to the Jew first, and then to the Greek and to the barbarian.

That he was taught by the Saviour himself is a matter of certainty, and, that this instruction was given before he was commissioned to teach others, is certainly in consonance with the ways of Divine Providence.

That PAUL, after having left Damascus, went into some place of retirement, receives further confirmation from the fact that when he returned to Jerusalem, the rest of the faithful, or a high percentage of them, were still afraid of him, not being certain of his conversion.

Had he, during those three years that elapsed between his

departure from Damascus and his return for the second time to that place, been engaged in preaching the gospel, there would have been no doubt in the minds of the brethren that he was a safe man to trust.

But, as the matter stood, it required some explanations from BARNABAS to quiet their nerves, and convince them that all was right. Scarcely had he rested in Jerusalem, after his journey, when the zeal, the same old mania for disputation took possession of him. This time it was with the Grecians that were in Jerusalem, and the result was the same as before.

Unable to resist his logic, they sought to kill him. So, in order to save his life, the brethren took him out of the city, first to Cesarea, and then to Tarsus, his native town.

His deeds after leaving Tarsus will form the ground work of our next.

CHAPTER LXII.

SAUL'S ORDINATION.

After a stay of fifteen days, SAUL was compelled to beat a hasty retreat from Jerusalem. He next went to Tarsus, his native city, but of his missionary life there we have no special mention. No doubt he displayed the same zeal in the place of his birth, as elsewhere, though he possibly may not have made many converts to the Catholic faith, for no one is a prophet in his own country.

Now, it so happened, that while PAUL was at Damascus, and in Arabia, a persecution raged in Jerusalem, and throughout Judea, against the Catholics. Many were compelled to fly from the province, and seek refuge in distant cities. Not a few found shelter in Antioch, the capital of Syria, and at the time, a place of great commerce and importance.

Those fugitives were not idle, while in Antioch, but sought

to advance the gospel cause in every way possible and legitimate.

Hence, within a short time, a good many of the citizens had either embraced, or were well disposed toward the new religion. When news of these things came to the Church in Jerusalem, BARNABAS was sent to take observations.

Having arrived in Antioch, he found that many had indeed embraced the faith, and that there was a splendid field open and ready for the sickle. Those who believed were principally from that class that usually goes under the name of the "common people." Others, who pretended to be very learned, could not, of course, see any sense at all in the new doctrines. They were too full of conceit to think there was anything more for them to learn, and were more disposed to give than to take instruction of any kind.

These self-styled philosophers played the part of the dog in the manger. They would not enter the Church themselves, and their refusal to do so kept many others from even examining the grounds of Catholic doctrine.

BARNABAS saw at a glance that, in order to have good success in Antioch, the first thing necessary was to lessen the conceit of those Pagan philosophers, who set themselves up as authorities on all manner of subjects, and were, in truth, a keen set of rascals. He had seen enough of SAUL to know that he was precisely the man most needed at the front, to take the dust out of Paganism, and show how thread-bare, even moth-eaten, a garment it was. So he started at once to Tarsus, and having found SAUL, they both returned to Antioch, where they spent one whole year teaching Catholic doctrine. Such was their success, that by reason of the multitude that believed, the disciples were there first called Christians.

They did not, however, go into a committee of the whole and agree to call themselves Christians, as some of our neighbors do at the present day, but they "were called

Christians " by the Pagan inhabitants of the city, and, most likely, the word was first used as a term of reproach.

Up to this time SAUL had not been ordained to the priesthood of the new law. He had, indeed, done the Church valuable service as a teacher, but he had not the power to offer sacrifice to the Lord, nor to remit sin, nor to anoint the sick with oil, nor to ordain others to the ministry. He was, in fact, one of the laity. And his example shows us what services, in the matter of teaching, a learned and zealous member of the laity may render in the Church. It is certainly not customary, at the present day, that laymen should preach publicly in the Churches, on matters appertaining to faith and morals, nor is it necessary, since that, in a special manner, belongs to the ordained ministers.

But there are many other questions, akin to the faith, that members of the laity might ventilate from the rostrum, or through the columns of a Catholic weekly, with much profit to the cause. In this way we would, to some extent, bring back again that fervor of apostolic times, when all had but one heart and one mind, and one idea uppermost, which was the propagation of the truth among men.

In chapter xiii of Acts, we have an account given of the ordination of SAUL and BARNABAS. This was done, as it also now is, by the imposition of hands, and by prayer, of those in the Church who have power and authority to confer sacred orders. Some of our sectarian friends have, also, in their Churches, what they call ordination, or laying on of hands. Such ordination is, of course, null and void, where there is not real apostolic succession. Let us explain, briefly what we mean by this :

Apostolic succession, in the matter of sacred orders, consists in the transmission, from one man to another, and from age to age, of the ordinary powers given by CHRIST to the Apostles.

Foremost among these is the power to offer sacrifice, to

remit sin, and in general, to dispense the mysteries of God ; in other words, to administer the sacrament.

That such powers were given by CHRIST to them, is something clearly taught in the scriptures, and also held by the Catholic Church from the time that CHRIST lived until now. That the Apostles had the power and authority of sending others, as they had themselves been sent, is equally clear. "As the Father has sent Me," said CHRIST, "so, also, I send you."

Hence, the powers spoken of above, were given to individual men, and by them again, to individual men, and so on. Now, as the power to ordain is only in those who have the complement of the priesthood or eldership in the Church hence it follows, that, where hands are not laid on by a bishop, there is no ordination. CHRIST did not give the powers, spoken of, to all the members of his Church *in globo*, as the saying is. He gave them only to the Apostles, although he had, at the same time, seventy-two disciples. The Apostles in turn, did not ordain every one a bishop whom they had received into the Church ; they picked out faithful men, who would be fit to teach and transmit to others what they had themselves received ; and thus the succession has been kept up to our own day. The election of a man to be a deacon or an elder in the Church amounts to nothing, unless some one lays hands on him who has had hands laid upon himself already, because no man can give what he does not possess. The citizens of Frogtown may unanimously elect Major McMUDDLE postmaster, but, though the major may be a very good man, and may have dodged many a bullet, in his country's service, yet, without power and authority from the President, his election does not give him the right to handle the United States mails at Frogtown, nor any where else. The frogs may bear testimony to his fitness for the office, but they cannot make him postmaster, unless they first succeed in making Frogtown a free and independent republic or monarchy, bidding defiance

thereby, to the constitution and laws of the United States. It is thus, also, in the Church.

After SAUL's ordination he left Antioch, and entered new fields of labor, where we will meet him in a future chapter.

CHAPTER LXIII.

CONCERNING MAGIC.

We read in the thirteenth chapter of the Acts of the Apostles, that when PAUL and BARNABAS, directed by the Holy Ghost, had begun to preach the gospel in the island of Cyprus, they were opposed by a Jewish magician named ELYMAS.

This man had, by false miracles, and great pretensions, acquired considerable influence with the pro-consul, or governor. When the latter, whose name was SERGIUS PAULUS, wished to hear the gospel preached, the magician made use of all his craftiness to dissuade him from listening to the Word, or believing in it. Then PAUL, full of the Holy Ghost, and knowing by what spirit the magician was moved, looking upon him, said :

“O, thou, full of all guile and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord. And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time.”

After PAUL had spoken these words, the magician was at once struck blind, and he went about seeking some one to lead him by the hand. This miracle was the occasion of converting the governor, and also affords the writer a pretext for branching off into an episode on magic. Variety is the spice of life.

Magic is the art of performing feats that appear supernatural, without the divine agency, and a magician is a man who performs them. Frequent mention is made of this art

in the scriptures, and those given to the practice of it are represented as odious in the sight of God. The Catholic Church has also pronounced anathemas against them, and in times past they were, not unfrequently, punished by the civil law.

It is well known that during the reign of Puritanism, in New England, scores of people were put to death for having been real or supposed witches. And if an old woman had a spite against a neighbor, which she could not in other ways gratify, a charge of witchcraft, with moderate proof, would do more towards gaining the desired end than a month's tongue-lashing.

Infidels, who do not admit supernatural agencies, attempt to hold up to ridicule what has been handed down from remote ages on this subject. But facts are stubborn arguments. Even in our times, many things happen, which can scarcely be referred to the Supreme Being, and which yet transcend human power.

Before dividing the subject into appropriate headings, we will examine, in general terms, into the origin of magic, and then give some of those things that the inspired writers and the Fathers of the Church, have had to say concerning it.

There can scarcely be any doubt that magic is an offshoot of Polytheism, or the worship of many false gods. The passions attributed to those deities, the likes and dislikes which they were supposed to manifest, the influence unregulated by the perfections of the true God, as known to us, which they were thought to exercise over the things of this world, naturally produced on weak human nature a pusillanimity, akin to that which the spaniel manifests on coming in contact with a full-blown bull-dog. There were among the Pagans, not only many superior gods, but also a variety of secondary spirits, capable of rendering service, if well disposed, or of afflicting pain, if angered.

The feeble-minded and superstitious dreaded their displeasure, and were, as a consequence, desirous to know how their good will might be procured and retained. Hence, by the law of supply and demand, there were not wanting other crafty mortals, who, taking advantage of this general feeling, professed themselves on intimate terms with one or more of these malignant spirits.

There can be no reasonable grounds for doubt, but that the enemy also took advantage of this state of affairs, and that many, who in the beginning, out of motives of gain or vain glory, falsely pretended to superior knowledge, found, in course of time, that there was indeed some supernatural agency working with them, and thus became magicians in the full sense of that word.

CELSUS, a Pagan philosopher, who wrote about the year 170 A. D., and who was himself a firm believer in magic, gives us another theory on the subject. He maintained that the inferior order of animals not only have souls, but that their's are of a nature far superior to man's, and that they have more intimate relations with the spirit world. It was from these, according to our philosopher, that man first learned the interesting science of magic. See Origen, Cont. Cels. lib. 4, 79.

From this one, and others of the Pagan writers, we learn that it was firmly believed among the people that a man might have intercourse with the demons of spirits, and that he might obtain of them superior knowledge, and by their aid, perform supernatural acts.

The means employed to draw the attention and gain the good will of those spirits, gave names to the different species of magic. Sometimes it was by a short formula, called in Latin a *carmen*, in English a charm; sometimes it was by singing and the sounds of musical instruments, and hence, called an enchantment. When the souls of the dead were called up by means of the spirits, it was called necromancy. Future events, foretold by means of the spirits, were called

divinations. When the spirits were invoked to afflict others with sickness, or a misfortune of any kind, it was a *malefice*. Children were kept from growing by what was known as fascination, or the influence of the spirit's evil eye through his agent. The agency of the spirit, in the casting of lots, was called sorcery. To excite unlawful love in one of the opposite sex, by means of the spirits, was called a *philtrum*.

These are the different species of magic, about some of which we will have a word or two before having reached the end of this episode. It is quite probable that many occurrences have, in times passed, been attributed to the influence of the demon, which might have been explained on natural principles. But it is no less true that there are many other facts that are entirely above scientific analysis, and must be referred to where they belong—to the Old Serpent.

As to our man ELYMAS, the scriptures do not tell us in which of these different species he was most expert. But it is highly probable that he had graduated in them all.

In our next we will take up and discuss some well known cases found in scripture.

CHAPTER LXIV.

NECROMANCY.

This is a word of Greek origin, composed of *nekros*, a man, and *manteia*, a prophecy. Taken altogether it means, first, a revelation made by a departed soul; and secondly, the art of getting the dead to make such manifestations.

Some twenty years ago, this art was quite extensively practiced here in the United States, under the name of "Spiritualism." Many had almost lost their senses with joy at the thought that now, at least, a sure telegraphic communication had been established between this vale of tears

and the Elysian fields, the abode of the blessed. Those persons did not know, and were too wise in their own conceit to learn from authorized teachers, that spiritualism is an old trick, and that the Father of Lies is the patentee.

The matter had to run its course, before its adherents could be persuaded that they were engaged in picking Dead Sea apples, and that they would have nothing in the end, but dust and worms for their pains.

This sombre art goes back to quite a remote period in the world's history, and appears to have been practiced among very many peoples, tribes and tongues.

It is well known that among the ancients, it was customary to make great outward show of grief, when a member of a family was called off by death. The friends and neighbors of the deceased were called in to speak of his good qualities, and show their sorrow by tears and lamentations. In order that prostration might not follow, plenty of good cheer was provided by the dead man's relatives, and, no doubt, some beverages, akin to that which kept the faith alive in the Highlands, during the persecutions, was freely handed around by the chief mourners, and complimented by the sympathizing neighbors. This was, in all probability, the beginning of it; but not the end.

Under circumstances like these, it will not be wondered at, that some should see, or imagined they saw, the dead man's ghost, and learned from it many curious details of the spirit world.

A sanctimonious old lady, "Down East," a firm believer in spiritualism, and a medium, while keeping watch by the bier of a departed son, a few years ago, saw her beloved boy enter the room, go through a series of antics, grin at his mother, look at his own dead body, and remark that he should never have thought that so beautiful a boy would have made such an ugly corpse. Whether her imagination was rendered vivid on that occasion by a Highland stimulant, or whether it was a goblin damned that took the form of

her child, is a very deep question, and ought not to be decided without a critical examination into all the circumstances of the case.

Supposing the narrative true, we must admit the old lady was favored in an extraordinary manner; for the spirits do not generally deign to manifest themselves so openly.

It happened otherwise in the case of an acquaintance of ours. He was a Catholic, and a pious one. Finding himself, one evening, in company with some heretics, one of whom was a medium, it was agreed to have a spiritual *seance*. Our friend took no active part in the matter, but remained an observer. When all had seated themselves around the table, the spirit of a man who had been hanged for murder was called, and requested to tell where he was, and how he fared.

He replied, through the medium, that there was one in the party whose presence was displeasing to himself, and to the other spirits, and that no answer would be given, as long as the obnoxious person remained in the room. As the spirit did not make known the name of the objectionable individual, it was agreed that, one at a time, should go into an adjoining room. When it had come to our friend's turn, the spirit got the use of his knuckles, and rapped a response, to the effect that he was then in the Elysian Fields, and had for companions and associates there, such men as BENJAMIN FRANKLIN, GEORGE WASHINGTON, ALEXANDER HAMILTON, ANDREW JACKSON, and many others, distinguished in the history of this country.

This case, which is from a reliable source, recalls to mind what some of the ancient Fathers have handed down, concerning the refusal of the Pagan oracles to give responses, because the bones of some Christian martyrs were buried close by. And, it may be that the young man, to whom we refer, had, at the time, some devotional object about his person.

Necromancy was strictly forbidden by the law of MOSES:

"Neither let there be found among you," said he addressing the people of Israel, "any one that consulteth the pythonic spirits, or fortune-tellers, or that seeketh the truth from the *dead*."—[Deut. xviii.

The prophet ISAIAS, also, condemns those who seek to know of the dead what may be of advantage to the living. (Chapter viii.) Indeed, all those kings of Israel, who were pious and feared GOD, were careful to proscribe necromancy, and punish all who practiced it.

We learn, also, from the Theodocian code of laws, Lib. 9, tit. 38, leg. 3, that CONSTANTINE, after having professed Christianity, was severe on necromancers; and his son and successor, CONSTANCE, condemned them to death, as persons in league with the devil.

In the Councils of Laodicea, and of IV Carthage, it was decreed that this crime should be punished by excommunication.

From these various evidences it is clear that both by Jews and Christians, spiritualism or necromancy, has ever been regarded as the work of the demon.

We may now introduce the celebrated case of King SAUL and the Witch of Endor; it being the best authenticated example of necromancy to be found in either ancient or modern history. The circumstances are related in the first book of Kings, chapter xxviii, and are substantially as follows:

SAUL, when on the point of engaging in battle with the Philistines, was anxious to know what the result would be. Having, by his crimes, lost favor with GOD, he now sought information of a pythoness, or witch. Just as some Catholics, who do not wish to confess their sins nor really amend their lives, go seeking the means of sanctification outside the Church, when they have them within in such abundance. SAUL desired the Witch to call up from the dead the soul of SAMUEL, and he having arisen, informed the king that his army would be defeated, and himself killed.

Here, then, we have a sure case of necromancy—a prophecy made by a dead man, and fulfilled soon after

This fact suggests two other questions :

First, Did SAMUEL really appear, or was it a piece of deception—ventriloquism—on the part of the pythoress?

Second, Is the appearance of SAMUEL to be attributed to the demon, or to divine agency?

TERTULLIAN, BASIL and GREGORY, of Nyssa, were of opinion that it was an Evil Spirit that took the prophet's form on that occasion, and spoke in his name.

EUSTACHIUS of Antioch, CYRIL of Alexandria, and others, maintained that the sorceress only pretended to have seen him, but spoke for him.

The Jewish Rabbi, LEVI-BEN-GERSON, referred the whole matter to SAUL's disordered imagination.

Those who contend that the apparition was real, may be divided into two classes. JUSTIN, ORIGEN, ANASTASIUS of Antioch, AUGUSTINE, and others, attribute the apparition to the power of the demon ; whereas ST. AMBROSE, ZENO of Verona, THOMAS AQUINAS, and more recent commentators, maintain that neither the Witch nor the Evil Spirit had power to evoke SAMUEL from the tomb, and hence, they attribute his appearance on that occasion to GOD. This last opinion appears more in conformity with reason, and the only one worthy of consideration.

The next chapter will treat of charms.

CHAPTER LXV.

CHARMS.

Charms are subdivisions of the magical art, and though, as in common use, the word is interchangeable with enchantment, yet strictly speaking, there is a difference.

A charm consists in a set form of words, conveying to

the hearer sometimes a definite idea, and sometimes expressing none at all intelligible to man. Those that are the least intelligible are said to be the best, because of a nature more confidential between the spirit and the worshiper.

In some charms, the words of the formula must be accompanied by certain acts, and unless all the circumstances of time, place, person and manner are strictly, even minutely observed, it will not work.

Not only human beings may be affected in this way, but also, irrational creatures. Indian jugglers are said to have, by means of charms, a power over even the most venomous serpents to be found in that benighted land. So that, under magic influence, the deadly *cobra* becomes, for the time being, harmless, and even playful. But from such playthings, deliver us, O Lord.

No doubt those jugglers know their business well, and have besides, the right kind of charms. It was not so with an adventurer who attempted to astonish the natives at a place some dozen or fifteen miles above Mt. Sterling, in this State. He gave out that he was a practical snake charmer, and as a consequence, was for some time held in high consideration among that class of people who have a gaping for the marvelous. His powers were tested on water snakes of different kinds, to the entire satisfaction of all concerned—the snakes included.

Finally a wagoner brought to the place one day, from the mountains, a stalwart specimen of another breed, with twelve rattles and a button. The string that tied him to the coupling pole was not cut, until the charmer was sent for. He was to be manager, and show all who wished to learn, how a rattler might be “coaxed,” as he called the process of charming.

A ring was soon formed, and the juggler began to mutter the sacred words, approaching the snake at the same time, with a steady eye, and motions of the hands, resembling those made by a poodle in the water.

After having moved forward and backward several times, it became manifest to all that the charm had begun to work; for the snake coiled himself, and showed evident signs of irritation; the prelude to final victory. At length, before the charm had produced its full effect, the juggler approached a little too close, increasing thereby, too suddenly the magical influence; which became so strong that it burst those invisible tubes that led from his eye to the snake's. In this way the current was, for an instant, broken; and before it could be re-established, the snake made a spring and bit the juggler's arm, below the elbow. He soon began to swell; and though plenty of that stuff that has kept alive the spirit of chivalry in the Kentucky mountains, was applied to the wound, inside and out, it was to no purpose—the juggler died within twenty-four hours.

Any one that is at all acquainted with even the rudiments of magic, will readily see and admit, that the want of success in this case must not be ascribed to the charm itself, but to the fact that the conditions were not observed in making the application.

Now, according to the best authorities, when there is question of charming a rattle-snake, or copper-head, the juggler ought not to go inside of a circle, having a radius of five feet from the serpent's head, without a hickory wand. Then, when he observes that the tubes, spoken of above, by which the magic influence is conveyed from his eyes to those of the serpent, are becoming irregular in their action, a few judicious taps of the wand on the snake's head will again restore the circulation and insure success.

It was by the omission of this important feature that our magician lost his life.

It is a mooted question whether charms are man's invention or whether they were first taught him by the spirits of the nether world. Some Pagan writers, such as PORPHYRIUS and other *theurgists*, maintain that the spirits first taught them to mankind. But a thoughtful consideration

of the following fact, would lead us to suppose that they are of human invention, though afterwards endorsed and made negotiable by his Sabie Majesty.

A little upwards of a hundred years ago there lived in a small house, on the out-skirts of Dublin, an old hag who had the reputation of being in league with the devil; and she lived by selling whisky on the sly. One day a couple of Trinity college students came to her to get some patent eye-water on "tick," for they were broken, flat. The crone refused to listen to their pleadings unless they put down their silver first, which neither was able to do. When about to leave, in disgust at their want of success, one of them noticed that she had a sore eye, and a bright thought struck him at once. He pretended to be a young doctor, and told her that, if she would oblige them this time, he would cure her; and, on the coming week, return and settle all back accounts. To this, the dame replied with a "get out o' me house," and a motion toward the opposite corner, where there was a stout broom-handle.

Seeing that an appeal to science did no good, the other now remembered that he had a charm to cure sore eyes, and that his own grand-father, and lately his step-mother, had been saved from total blindness by the use of it. The old hag was mollified by this piece of information, and she finally agreed to give the whisky for the charm, and the instructions how to use it. It was written in Latin, to the following effect:

"May the Old Harry gouge out your eye, and put it in his museum, to scare away the rats. May every tooth in your head ache until your toes turn up. May you get the yellow jaundice and the measles again, and may you have the mumps along with them. You old witch, you. Amen."

Twenty years after this event, the prodigal boy had become a judge; and, while pronouncing sentence, according to law, against others, he remembered his own juvenile pranks, only to regret them.

One day there was brought before him an old woman, bent almost double with the miseries incident to poverty and old age. She had been accused of witchcraft, and the jury had found her guilty. Her crime consisted in curing sore eyes by magic, and there was the charm as evidence of it. The judge requested to see the document; when, lo! and behold! there was the identical paper he had given her twenty years before. He explained the circumstances to the jury, the witch was discharged, and with her toes now turned up for joy, made good time home from the court-house, thanking GOD for her deliverance, and fully bent on having nothing more to do with charms in the future.

It would appear from this case, that the demon sometimes takes advantage of things that are in themselves harmless, or at most jocose to spread abroad his venom and sap the faith of true believers.

To say that charms have any power in themselves would, of course, be simple folly, for there is, evidently, none of the relationship of cause and effect between reading or wearing around the neck a piece of paper, and the cure of sore eyes.

But, to affirm that the evil Spirit cannot take advantage of such things, would be equally silly. From Revelation we learn that the demons have an intelligence far superior to ours. The laws of nature, the relations of cause and effect, and many other matters are known to them in a manner far superior to any knowledge we can have. We learn, also, that with God's permission, the devil has power to afflict men with sickness. Witness JOB, and many other cases in our Lord's time. If we admit he has power to afflict, why not also a curative power when it suits his designs? The devil is the prince of gamblers, and he will risk a minnow at any time to catch a sturgeon. He only desires that men be drawn to put their confidence in him, instead of GOD, and charms are nothing more nor less than the prayers of

those who worship him. Some times the prayers are heard but oftener they are not.

Our next will be about enchantments, especially those of the magicians of Egypt.

CHAPTER LXVI.

ENCHANTMENTS.

Enchantments are parts of the magical art, and bear about the same relation to charms that music does to poetry.

Were it not for the light which Revelation sheds upon the future state, our notions concerning what belongs to it would indeed be very gross and materialistic. Clear evidence of this is to be found among unchristianized nations, even at the present day. The North American Indian has no higher idea of the bliss of heaven than that it is a country beyond the setting sun, with a never failing stock of game, and an everlasting summer. Hence, his bow and a well filled quiver, are placed by his side in the grave, and the life of a favorite dog is forfeited, that he may accompany the spirit of his master through shady valleys, and along the banks of dark, rolling streams in the happy hunting grounds.

The Turk, though more civilized than the Indian, figures to himself a paradise in keeping with his swinish proclivities here on earth; and the lords of Ashantee cannot imagine how a chief can rest in the other life, until his wives, and a percentage of his servants are dispatched straight to him.

Thus, it was supposed also, among the Pagans of ancient time, that whatever gave pleasure here, would not be unacceptable hereafter.

And as all men are more or less susceptible to the charms of music, it was thought that spirits could not be insensible to melody or enchantment. Now, as to BEELZEBUB really taking delight in the sound of the banjo or flute is indeed

very questionable. But, if a man believes he does, and takes that means to secure his presence and aid, the writer would not go so far as to say that it is out of the demon's power to make the enchanter think he likes the music well.

We are told in the book of Exodus, that when AARON, the brother of MOSES, came before PHARAOH, to request that the children of Israel be allowed to leave Egypt, the king demanded a sign in proof of his divine mission. Then AARON threw down the rod which he held in his hand, and it instantly changed into a serpent. This was evidently a miracle, and ought to have been sufficient. But PHARAOH had seen so many tricks done by the magicians of Egypt, that the foregoing did not move his heart, nor lessen his pride.

By way of answer to what AARON had done he sent for his own magicians, and true to his expectations, they by "Egyptian enchantments, and certain secrets, did in like manner; they every one cast down their rods and they were turned into serpents, but AARON's rod devoured their rods."

We have here a pretty clear case of a wonderful act done by the power of enchantment. But this was not the only specimen of their skill; for they also turned water into blood, and brought forth frogs upon the land of Egypt, as MOSES and AARON had done.

The question naturally arises here, as to whether they performed these false miracles by sleight of hand, or by the power of the Evil One.

Those who may have witnessed the performances of HELLER, ANDERSON, and others of our times, will not be disposed to quarrel with us should we refer the miracles on this occasion to the same source. Though, we do not all deny that the great magician himself may have been there, ready to put the finishing touch, and, as far as lay in his power, give expression to the picture.

The circumstances were indeed quite favorable to the magicians, for, it is not to be presumed that King PHARAOH was in any way anxious to detect them in the fraud. He

was open to conviction from that side, while he would willingly close his eyes to the real miracles of MOSES and AARON.

NOW, JANNES and MAMBRES, (the names of those two worthies) no doubt had a great deal of influence and authority; mountebanks and thieves like them always have, where vice and incompetence reign at headquarters.

Hence, on learning what AARON had done, in the presence of PHARAOH and his court, they might easily have given orders to some of their confederates to catch and bring them a couple of serpents; and by skillful manipulation, a feat much similar to that performed by AARON might have been executed.

As regards the other two miracles, viz: the changing of the waters of the Nile, and other streams of Egypt, into blood, as also the plague of the frogs, both of which were imitated by the magicians, we may say of the first, that if they really changed the waters of the river, and of the other streams and pools, as MOSES had done, such a feat cannot be attributed to mere legerdemain. But it is not at all probable that those tricksters did more than give the color of blood to a small portion of water, taken from pits dug near the Nile, during those seven days through which the miracle lasted. As regards the frogs we may say in like manner. A tubful or two for PHARAOH to look at, was, in all probability, the extent of the damage on that occasion.

But whether we hold that it was mere sleight of hand, or maintain, as some do, that the demon aided them, we still fail to see that the king and his people had any good reason for denying the divine mission of MOSES and AARON.

When a magician performs a false miracle, there is always something connected with it by which it may be distinguished from the genuine.

Thus, when HELLER picks a silver dollar out of a black man's eye, it is evident that he performs a mere piece of legerdemain. For, if each and every negro has in his optic

a Mexican, and HELLER has the power of getting it out, why does he not go to Timbuctoo at once and get rich, instead of trying to replenish his purse by giving exhibitions here?

We may say the same of PHARAOH and his court. They need not have been deceived. The fact that AARON's rod, when turned into a serpent, eat up those of the magicians, was proof of something unreal in their acts.

Thus also, when MOSES and AARON produced the *cinifs*, the magicians were unable to do likewise. And when the land of Egypt was tried with *boils*, the magicians and PHARAOH himself, waxed wroth, but had to bear them.

Our next will be about real miracles.

CHAPTER LXVII.

MIRACLES.

A miracle may be defined as an event or occurrence, the production of which surpasses all created power. Hence, GOD alone can perform a real one.

As such an event is above the laws of nature, in so far as known to man, it excites astonishment, and is in consequence called a *miracle*, or wonder-pile.

Miracles may be divided into three grades or classes; not as regards GOD, for one is as easy to him as another, but as respects our way of viewing them.

Indeed, so far as the Creator is concerned, there is not, neither can there be, any such thing as a miracle. His knowledge is infinite and the cause of each event, no matter how surprising it may appear to us, is known to Him from eternity. Consequently, nothing can occasion wonder to the Omniscient; except, may be, the stolid conceit of some men who take pleasure in being known among their fellow-worms as infidels or atheists.

An event which surpasses, in the highest degree, the powers of nature, we call a miracle of the *first class*. Such would be that JOHN SMITH should be present in New York and San Francisco at one and the same time; that the sun should stand still in the heavens; that the human body should be glorified, as was that of the Saviour on Mount Tabor.

A miracle of the *second class* is that which exceeds the powers of nature, not so much in the thing done, as in the subject in which it is accomplished. Thus, nature has the power of giving life to man, at some period before his birth, most probably at the moment of his conception. But when life, given under the above circumstances, has been lost, nature has not the power to restore it. So, also, nature gives a man eyes, by which he may see, but if an optic is once knocked out, then art may indeed furnish a glass one; but nature will not act in the premises a second time. Hence, to give life to a dead man, or sight to the blind, would certainly be a miracle, because it would be an event transcending the powers of nature under those particular circumstances. But it would only be a miracle of the second class; for nature, under other well-known conditions, has the power of giving to man both sight and life.

A miracle of the *third class* is had in the case of an event that surpasses the powers of nature, yet only in the order and mode of its accomplishment. Thus, if a child happens to catch the measles, nature will cure the brat, in due time, if he is properly cared for. Yet, if some holy man should restore him to health in an instant, it would be a real and true miracle, because nature does not work an instantaneous cure in the case of measles.

It will, also, be readily understood that under each of these three heads there may be different grades of miracles, according as they approach to, or recede from the limits of all created power.

We have said that GOD alone is able to perform a real

miracle. By this, however, we do not mean to exclude the agency of angels and of men. It is well known that, both in the Old and New Dispensations, God has made use of men, and of material objects, to execute His wonders in the world. These are instruments in His hand, like a pen in that of a scribe. Now, there arises here very naturally a question, to the solution of which we shall briefly turn our attention.

Since we do not know what limits God has set to the powers of all created nature, how are we to distinguish a real miracle from a false one?

How are we to know whether we must attribute a given wonderful event, say the restoration of sight to a blind man, to God, to an angel, or to some occult force of nature, or even to one of the fallen spirits or demons?

In reply to this question, which is certainly a very deep one, we may observe, first of all, that it is the very same, in substance, that the Pharisees put to our Lord himself, when they accused Him of working miracles, and casting out devils, by the power of BEELZEBUB, the Prince of Devils.—[Matt. xii.

Jewish malice could not conceive a more specious or subtle argument against the Saviour's miracles. Hence, we may also conclude that He, then, gave the best answer possible :

“Knowing their thoughts,” says the Scripture, he said to them: “Every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand. And if I, by SATAN, cast out SATAN, he is divided against himself; how then shall his kingdom stand?”

The Saviour does not deny that it is within the power of SATAN to do wonderful things, through his agents here on earth. And, in effect, we know that, toward the end of the world, he will, by means of ANTICHRIST, work miracles capable of deceiving, if it were possible, even the elect.

Yet, by the Saviour's answer, we are given to understand that the devil's miracles will be such as to never lead men

to glorify GOD, nor to seek their own sanctification. For, in that case, his kingdom would be divided.

The Pharisees saw and knew that the miracles of Christ were true ones, and yet, because of their abominable sins of pride and lust, they shut their eyes against the light, and died in their obstinacy and blindness. By the fruit you may know the tree, and a bad tree, such as SATAN is, will not yield wholesome fruit.

The foregoing is about the very best means one can have by which to distinguish between true and false miracles—though the writer is not unaware that theologians gave also other marks. Hence, granting that we cannot define the exact limit of SATAN's power, yet, there is no danger that a good and righteous man will ever be deceived by false miracles. It is only those whose hearts are wrong that will be drawn into the vortex.

To illustrate this, take an example. A sound, upright Catholic may be living for years, surrounded by heretics and secret societies of every kind, and he will never be drawn away from the Faith. But let one of your hickory kind, who is a liar from habit and choice, and a fraud, be placed in similar circumstances, and you will see how quickly he will recognize the folly of praying, fasting, going to confession, and the like practices. Such a person will easily fall away, because his heart is not right in the sight of GOD. It will be thus, also, with the miracles of SATAN, only those who love deception will be deceived.

As regards the miracles performed by the good angels, we may say that, inasmuch as their wills are in harmony with that of the Almighty, good alone can result from them. In general terms we may state it as a solid and undeniable principle, that any supernatural event which, either directly or indirectly, contradicts the teaching of the Catholic Church, has for its author no other than the devil, or one of his imps.

Now, with respect to the third class, in which miracles

are referred to unknown powers of nature, we may say, that an experience of six thousand years has given us a sufficient knowledge of nature's laws to be certain that it does not restore a dead man to life, nor give sight to a blind man, nor feed five thousand with five loaves of bread.

Infidels who are always snatching at straws, make use of the foregoing argument, in order to destroy, if possible, the motives for believing the Saviour's divine mission.

He appealed to the miracles which he performed, as a proof that he was sent to teach mankind. Infidels attribute them to the occult powers of nature, and attempt to make a liar of the Saviour, who referred those wonderful works to the Eternal Father.

Our next will be a continuation.

CHAPTER LXVIII.

MIRACLES.

In the last chapter we spoke of the three different orders of miracles. We also took into consideration the means by which one may distinguish the wonders of which the powers of darkness are capable, from those of the blessed spirits, or of the Almighty.

SATAN has a power, whose limits we cannot, with any degree of accuracy, define. But we may state, with full confidence, that if he could only get full play at us, we would find ourselves checkmated by him in short order.

Yet we must remember that there is a wiser and a more powerful Being than SATAN—our Creator—who takes pity on our weakness and will not allow the demon to triumph, unless we first prove ourselves rebellious, and desert our colors.

United to GOD, we are strong and we are wise. But separated from Him, the most intellectual man in existence

is but a miserable, blind and helpless shoat, a prey easily captured and devoured by the infernal wolves.

Granting then, as may be done, that SATAN has a discretionary power far more vast than that conceded to any tyrant in human shape, past, present, or to come, we need not dread his might nor his miracles, as long as we are in the House of GOD. For the Master of that house must first be bound before His servants can be injured, or His goods rifled.

Let us now proceed a step farther, and briefly consider the possibility of miracles.

Some modern infidels, making use of the objections proposed to themselves, and solved by the scholastic theologians of the Catholic Church, have sought notoriety by giving to these same objections a new setting, and then passing them off as gems of thought of their own discovery.

These infidel gentlemen give the difficulties they find in Catholic theology against points of faith, but not the solutions, though, side by side on the same page.

Now it is a well-known fact, that even a common simpleton can ask a question that might take several weeks of very hard study from a brilliant scholar to answer—and for that matter, he might never answer it. There are some mysteries of our faith that are entirely beyond human understanding. Possibly the angels themselves do not comprehend the mysteries of creation, the Trinity, predestination, the providence of GOD in the government of this world, etc.

But as the simpleton ought not to plume himself on his smartness, for asking a question which no one is capable of answering, so neither should our infidel friends glory in their wit, when they do nothing more than plagiarize.

One of the keenest objections to the possibility of miracles that the writer has ever come across, is the following :

GOD, in the beginning, with infinite knowledge and wisdom, established the laws by which the universe is governed. These are expressions of His will. Now, any change or suspension of such ordinances must come either from GOD Himself or from some other being. The change cannot be from a source independent of GOD, for His will is irresistible and almighty. The change or suspension of a law of nature, even in one particular case, cannot come from the Almighty, for that would imply a change in His will which cannot be, for his will is immutable. Hence, no change or suspension of a law of nature, even in a particular case, can happen, and in consequence such a thing as a miracle is impossible.

Before proceeding to examine into the merits of this objection we may observe that it would imply to many other things besides miracles. If true it would prove that GOD is not a free being; it would upset the Catholic doctrine regarding the utility of prayer and reduce everything to a dead fatalism. But, to point out these consequences does not destroy the force of the objection. It is in the study of such questions as this that one must take the liberty of differing with the poet, when he said,

"The proper study of mankind is man."

To be entirely true the line should read thus :

The proper study of mankind is GOD.

Now, speaking about the Divine attributes unless care be taken, one is apt to get beyond his depth—up to both ears in difficulties. We shall attempt to avoid that, at present, by keeping close to the shore.

By way of answer, then, we may say: I grant that GOD, in the beginning, made laws for the government of the universe and that no created power can change them. But, by that very act in which He willed the law, He willed also the exception. So that the exception is as much a part of GOD's act as the law itself and of equal date with it.

Taking this view of the case it does not appear to differ

much, as to species, from that of the late Widow MUGGINS. She made a law and had it properly promulgated in the family that the children should all be in bed, and covered up, precisely at eight o'clock at night—except when their Aunt Rickey came to see them, then they could stay up until nine. Now, the widow MUGGINS did not change her mind in allowing the children to remain up an hour longer than usual under the circumstances, because this exception was included in the first act by which the law was made.

So, also, when GOD in the beginning established order in the universe, He determined that the earth should make a complete revolution on its axis once in every twenty-four hours, and should continue to do so up to a certain period, when, for once, it was to make the same revolution in thirty-six hours. This change in the earth's motion implies no change in the will of GOD, for it was included in the original act.

This answer appears to meet the difficulty pretty well, says our friend SNIPE. Not at all, not at all, says NOSEY—MR. NOSEY is a metaphysician and knows what he is talking about—says he, when GOD, in the beginning, made the law that governs the universe, He also, at the same instant, made some exceptions, I grant, but as the act was perfected in past time the number of exceptions to the law was also determined, and GOD cannot work a miracle except under circumstances already pre-determined. Thus the solution that you have given, says NOSEY, is only a change from one difficulty into another. GOD's liberty is still impugned.

It must be confessed that NOSEY is somewhat of a philosopher, very like a whale, so to speak. Hence, to give him chase, we must risk ourselves out some distance from the shore.

The fallacy on which the objection is founded consists in saying that GOD in past time made a law. With GOD there is no past and no future. All that we can say of Him, in

this regard, may be expressed in the words, *HE IS*. The act by which He created the universe, and regulates everything in it, was not one perfected in past time, but is the one same, abiding, eternal act. Hence, as regards us, it is correct to say, *GOD* created the universe but, as regards *GOD*, it is not correct, for the act of creation was not a transient, but an abiding one.

With this idea of *GOD*, as a being entirely of the present, it will not be difficult to see how exemption from the action of a law of nature, in a particular case, does not interfere with a pre-existing law. *GOD* lives in the ever present now, and His ever present act creates, conserves, changes and regulates existences.

And since in the Divine Essence there is an infinitude of possibilities, the Divine will, can, when it chooses, reduce any of these to act, which plainly means that *GOD* can perform a miracle when He pleases. Hence, also, when a man prays *GOD* to forgive him his sins, he does not change the will of *GOD*, but, by changing his own heart, with the aid of Divine grace, he fulfills a condition required by the eternal act for his justification.

Our next will be a continuation.

CHAPTER LXIX.

MIRACLES.

DAVID HUME, the infidel, in a certain part of his writings, says, in substance, that he never, in all his life, saw a miracle, but he saw and knew a great many men who were given to exaggeration and to lies.

DAVID was, no doubt, correct, when speaking of the great number of liars in his day. Their descendants, in our times, are neither few nor hard to find.

But, the fact that there were, and still are, such people in

the world, does not prove that miracles have not been, though HUME intended that it should.

There were many, also, who told the truth, who shed their blood for it, and there are plenty who would mount the rack again, should circumstances call for that sort of evidence.

It is by the testimony of such as these, and by none other, that miracles are proved.

That the infidel, of whom we are speaking, never saw a miracle, is quite possible. But, there were many other facts that he never saw, and truths that he never dreamt of, that are held as undeniable, notwithstanding, by men far more profound than he.

If HUME had seen a miracle, in all probability, he would not have believed it. By the profession of infidelity men become paralyzed in error, and no matter under what aspect truth is presented, the magnetic current of a depraved will, swings them around to unbelief.

The only cure for infidelity is humiliation, and affliction in the flesh.

God humbles the infidel here, by giving him over to his lusts; and in eternity, by making him a thrall of BEELZEBUB.

If we are to put faith in the newspaper reports, it would appear that as late as the second of this month, (February, 1878,) and no farther away than Mauch Chunk, Pennsylvania, a real and true miracle was made manifest in the person of AMELIA GRETH. The authorities will, no doubt thoroughly investigate the matter, and if there be no imposition found, this case will, or ought to be, a sufficient answer to those unbelievers who ask why it is that miracles always take place in some foreign country, or in days long since passed.

Should the Church authorities discover an imposition, it should be at once publicly exposed, and the actors in it punished to the utmost limits of the law.

We have no need in the Catholic Church, of fraudulent miracles, since we have those of CHRIST, its author and finisher, and of the Apostles, its first Bishops, to refer to. Not to go back so far, we have in our own times, the miracles of Lourdes and Knock. No sane man now pretends to question the fact that supernatural cures have been effected at both those places.

The circumstances, as given in the daily papers, are certainly such as to induce one to believe that a miracle took place at Mauch Chunk.

The woman announced several days before hand, that she would die on the Feast of the Purification, and that she would remain dead one hour; that then she would be recalled, not only to life, but to perfect health—cured completely of that consumption which had caused her death.

Here, then, we have a case similar to that which RENAN, the Infidel, requires. Hundreds flocked to the house to see her die, and they saw her give up the ghost. They waited an hour and saw her rise again, at the command of the priest who had anointed her. And not alone that, but they beheld her restored to health and vigor of body. Since this is an extraordinary case, even in the line of miracles, it is to be hoped that the Ecclesiastical authorities of the diocese, in which Mauch Chunk is, will not suffer it to pass without the closest scrutiny.

Miracles are principally for the unbeliever, and as each and every one of these could not have been present at the time and place, it is eminently proper that the local Church authorities should investigate and publicly acknowledge, or deny, the miracle, without fear and without favor, as its truth or falsity may require.

We Catholics do not need miracles to make us believe. Our faith is not only the substance of things we hope for, but also an argument to each one, of things that do not appear to his senses. We believe without seeing.

When some one came running, in great haste, to Louis IX, usually called ST. LOUIS, king of France, and told him that, in one of the churches in the city, CHRIST stood forth in His human form from the consecrated Host, he expressed no wonder, and even refused to go and see.

He said that for himself, there was no need of a miracle to make him believe the doctrine of the real presence.

“God has not intended this manifestation for me,” said the King, “but for some others who do not believe.”

Let us again return to our friend HUME, and divesting his argument of all unnecessary flourishes, put it in as simple and clean a way as possible. We may state the case thus:

A miracle is a fact, real or supposed. Its truth or falsity is proved by the evidence of one's own senses or by the testimony of others. If the weight of evidence is on the side of the miracle, then it is only reasonable that it should be admitted. If, on the contrary, the most credible witnesses give testimony in opposition to such a thing, common sense would teach us to reject it.

The case is parallel to that which happened yesterday a week ago, in Judge BULLHEAD's court, at Lawyerville. EPHREN EVANS, a colored gentleman of probity, swore he saw ABE JONES strike JEFF ANDERSON, in the melee, over the creek, at WIGGINS' distillery. Whereas, POLK HUSTIN, another African swore it was not JONES, but TOM NELSON that did the striking. Hence, his honor, Judge BULLHEAD, had to decide which witness was the more worthy of belief. And, as a matter of course, their previous characters for truth entered largely into the case.

So it must be done also in regard to miracles; we must weigh well the character of the witnesses on both sides.

We must decide, says the infidel, whether it is more reasonable to admit that one or even a dozen men have lied, or were deceived by their senses, as regards a supernatural occurrence; or that the laws governing the world have been suspended in a particular instance.

We shall endeavor to answer this in the next chapter.

CHAPTER LXX.

MIRACLES.

Which is it more reasonable to believe: that nature has deviated from a known law, in a given instance, or that the man, who pretends to have seen such deviation, has not been deluded, or has not lied about it?

To this question, coming as it does, so soon after the Mauch Chunk *fiasco*, one would be disposed to answer at once, that it was rather to be expected that the man had been deceived, or had sought to deceive others.

The burden of proof lies with him who pretends to have performed, to have seen, or to believe in a miracle.

In the Catholic Church great care is taken, and, in fact, great care is needed, that nothing fraudulent, of a supernatural character, be allowed to pass current. The prompt action of Archbishop WOOD, in that Mauch Chunk affair, is proof of it.

Catholics have sometimes been accused of too much credulity in religious matters. It is true we believe, without doubting, all that GOD has revealed, and the Church proposes for our acceptance. For this we have motives of credibility that are excellent beyond all comparison.

But, outside of that, we are most incredulous. More so than TOM PAINE and BOB INGERSOLL welded together. We cannot, and we obstinately refuse even to try to believe, that the man who sees the wonderful order displayed in the material universe, and yet says there is no GOD, is anything else but a very insipid fool.

"The Heavens show forth the glory of GOD; and the firmament is the work of His hands."—Ps. xviii, 2. "The fool said in his heart there is no GOD."—Ps. xiii, 1.

CHRIST having affirmed that he was the Son of GOD, and having proved the same by rising from the dead; we cannot believe that the man who disputes it deserves a higher title than that of ignoramus or knave.

Seeing a Catholic Church with members and not a few of them, in every country throughout the known world, with a line of Bishops from PIUS IX, recently departed, to ST. PETER, Prince of the Apostles, we cannot believe that the man who denies it to be the Church that CHRIST built, has ever read history with an eye to discover truth.

We are very incredulous—we Catholics are. We even suspect a delusion or something worse, when one of our members goes around peddling strange stories about miracles; and if filthy lucre happens to be connected, then our incredulity shoots up like a balloon on a rampage, and we demand an inquest.

In spiritual things, Catholics believe precisely what they ought and no more. We maintain that miracles have been performed, and when the Supreme Being sees proper, we know He can at any time derogate from the general law. But as He is all-powerful, we believe that a close scrutiny into each reputed case, far from detracting from the good effect of a miracle, will only serve to place it in a clearer light, and make it redound the more to the glory of Him who can alone perform one.

But, since miracles are of rare occurrence, the burden of proof lies with him who affirms. We can, however, charge ourselves with it, and run no risk of fainting by the wayside.

That the reader may see how one may have the highest certitude attainable, in regard to miracles, we will take, at random, an example from the scriptures, and discuss the merits of the case. We will come to close quarters by passing from abstract discussion to concrete analysis.

The example is found in ST. JOHN'S gospel, chapter v. It is stated that, in Jerusalem, there was a pond called *Probatika*, and that once a year an angel descended and moved its waters. After the movement, the first man that touched the element was cured of whatever infirmity he might have been laboring under. But the first was the *only* one served.

In the porches around the pond were persons afflicted with all manner of diseases. Each anxious to get the start of his neighbor and leap in after the movement of the waters. Among them was a wretched creature who had been paralyzed for thirty-eight years. During that time he had been waiting to see if he could not, by some lucky chance, take lead of all others. But he was ever and always distanced in the race, for he had not the use of himself—poor cripple.

Finally, after nearly forty years of expectation the Saviour came along, and by His Almighty power cured him of the paralysis instantaneously.

Such is the case in point. Now let us lay the matter before our Infidel friends in the form of a question.

Which was it more reasonable: for that paralytic to have believed that there was a suspension of a law of nature in his case, or to suppose that he was laboring under a delusion; that he was still unable to walk, and that he was only dreaming? What proofs had he that he had ever been sick? He had the experience of 38 years, the testimony of his senses, and especially of the *sensus intimus*, which convinced him that his limbs during all that time would not obey the behests of his will. He had, moreover, the testimony of scores of others who daily visited the place and commiserated his pitiable condition. He had every proof that a man can have, that he was first sick, and after he was told to rise, take up his bed and walk, he had the same proofs that he got instantaneously well, and remained so.

He might have as reasonably doubted his own existence as that a miracle had been wrought on him.

In the second place, what proofs had this man that nature permits no exemption from the action of its laws? Had he the testimony of his senses? Just the contrary. The senses taught him that he was himself an exemption. Had he the testimony of others? By no means. On the contrary, for 38 years he had been accustomed to hear people speak of

how this one was cured of leprosy, that one of dropsy, another of the palsy, and possibly, a half dozen or more inveterate lunatics related to him how they had been restored to sense. The weight of evidence in the case, as stated, was certainly on the side of the miracle.

Let us now pass on a step, and take into consideration whether it was more reasonable for the by-standers to have believed that a miracle had been wrought, or to have still maintained that no exemption can take place.

What proofs had they of the latter? Their own life-long observations, snarls out the Infidel. Very well, are we to believe nothing more than what our life-long observations have taught us?

If so, the writer of this may deny everything that happened previous to the 12th of April, 1840. On the other hand, what proof had they that there was an exemption from nature's law? They had the testimony of their senses—actual observation. They could not have been deceived in this matter any more than the paralytic himself. A delusion could not have taken place under the circumstances, as narrated in the Scriptures.

The Pharisees, who would have been most exceedingly well pleased to have caught the Saviour in a fraud, did not deny its truth; but found fault because the miracle was performed on the Sabbath.

We may now consider this fact from a third stand point.

Which is more reasonable, that we, of the present day, should deny what is said in the Scriptures about this miracle, or believe that nature permitted an exemption in that particular case?

To answer this question fully, would require that we should discuss the motives of credibility for the authenticity and veracity of the Scriptures. To do so, at length, does not fall within the limits of our present plan, but we may ply, in general terms, as follows:

Since the Gospel of ST. JOHN, in which mention is made of the miracle, has, from the time it was first written, been regarded as authentic and true by the best and wisest men that have lived on earth; since the Catholic Church, which goes back, as an organized society to the day of Pentecost, has ever borne testimony to the truth of what the same Gospel relates; since, in a word, the civilized world, for upwards of eighteen centuries, has been of the same belief, let the Infidels bring forward real substantial motives for denying the truth of what is therein related.

When there is question of a new miracle, the burden of proof lies with him who affirms; but, when speaking of one that has been admitted for ages, then he who denies must furnish reasons for his unbelief.

This is what Infidelity has never been able to do, and there is no likelihood that future efforts will be crowned with better success.

In our next we will take up and discuss some well authenticated cases not found in scripture.

CHAPTER LXXI.

MIRACLES.

In the last chapter, we took one of the many miracles performed by the Saviour, to show that a person may have the same certainty, as regards such a fact, that he has of his own existence.

The reasons there given are also applicable to those supernatural works executed by the Apostles. The lame man that ST. PETER cured at the gate of the temple, which was called "the beautiful," knew, by the testimony of his senses, that he had been a cripple for a number of years, and was equally sure that, with the words "arise and walk," he got his footing instantaneously.

He had what philosophers call metaphysical certainty of a miracle. Those who stood by at the time PETER said the words, and saw the cripple straighten his limbs and walk, were physically certain that a supernatural work had been done. We, of the present day, supported by the authority of the Roman Church, strengthened by the testimony of the millions of Martyrs, who shed their blood in attestation of the truth of all that is related in the scripture—we have moral certitude respecting the miracles of CHRIST and of the Apostles.

The Infidel, who does not wish to admit the doctrine of miracles, must in order to be consistent, deny the authenticity and veracity of the New Testament. To do so comes easy to him, but to sustain that denial, by solid arguments, is another thing.

Thus far, in every encounter, the Christian philosopher has sent the Infidel to the hospital for repairs.

But, where so much remains to be done, we ought not to glory in what has been achieved. If Catholics devoted half as much time to the study of their religion as they do to reading lascivious stories, in some of the weekly papers, we would have fewer avowed Infidels in the land. Each well-instructed believer would be like a strong fortress, not only impregnable himself, but radiating a salutary influence for miles around, over-awing error and its champions. But, unfortunately, such is not the case, to any great extent. And why is it not thus?

We have many excellent colleges, in which first-class literary, scientific and classical courses are taught. There is, probably, a yearly average of 200 young men sent out from them into the great world, with their parchments signed, sealed and delivered. Do these young bachelors of art, exercise, in religious matters, an influence commensurate with the money expended on them by their parents?

Some, no doubt, do so, but the vast majority do not.

And the reason is plain. Theology is not taught, as a regular study, in our colleges, and why it is not, has been a mystery to the writer ever since he was a boy. The average graduate, on exhibition day, sings off his speech and receives his diploma amidst the clapping of hands and general rejoicing of friends.

The rector of the college, without a smile on his face, or even a twinkle in his eye, gravely tells the assembled spectators that, not for years past, have they had a more promising class of graduates. Then, turning to the young hopefuls, he conjures them to make a judicious use of that great power which learning gives.

Our bachelor of arts next leaves his alma mater, as full of conceit as an egg is of meat. He is too much afraid of making an injudicious use of his great learning to ever think of fooling with so dangerous an agent. People's heads might get turned, you know! And thus inflated, he treads the streets of his native village, until he runs across the town blacksmith, who has, for a time past, been devoting his leisure hours to the study of Infidel tracts; and the graduate gets floored. He then begins to tell his friends that the blacksmith is nothing but a shallow mechanic at best, and that he disdains to have another word with so ignorant a fellow. There ought to be in each and every one of our chartered colleges a chair of theology, taught in English.

There is no need that we should here attempt to show what good results would follow from such a course. They are evident at a glance.

In our seminaries, the science is taught reasonably well, though, in some places, none too well to boast of. If the same were done in colleges, the graduate would become a powerful ally of the pastor in the dissemination of religious knowledge, whereas, he is now of little or no advantage, because he has only been taught the shorter catechism, and that in a flimsy way.

At the suggestion of Archbishop HUGHES, there was, at one time, added to the regular course, in some of our convent schools, a branch of learning called domestic economy. The girls were taught to cook without burning their fingers, and to know by experience the difference between a griddle and a flat-iron. He judged well and wisely that young ladies would have need of that sort of knowledge in after life, and his suggestions were well received and acted upon.

Should not boys also be taught in colleges a science they will, in after life, have so much need of, unless they wish to crawl through life as apostates or poltroons?

Let us now again return to ourselves. We started out with the intention of showing that miracles have been performed since the time of the Apostles, and here we are moralizing on other matters.

Such is the character of the human mind, full of wanderings and vagaries. Yet the best style of writing may be that which most nearly corresponds to the unsystematic working of each individual mind. We like to hear others speak on the plan of our own thoughts. And the man or woman who thinks systematically, without effort, is as much of a rarity as an Indian brave who loves work.

Protestantism, which borders on Infidelity, is willing to admit that CHRIST and the Apostles worked miracles. But since their time, our separated brethren maintain that such direct manifestations of the providence of God have ceased entirely.

It is the same old case of the fox and the wild grapes. Neither Protestantism, nor any other false religion, has ever been able to produce a miracle, and for obvious reasons. Only God can work one, and He will not contradict His word by putting the seal of His approval upon a false system.

But in the true Church miracles have taken place, off and on, from the days of the Apostles. Let us take a few well attested examples.

ST. JUSTIN, martyr, Apol. 2 n. 6, Dial. with Tryph. n. 2, bears witness to the fact that, by the name of CHRIST, evil spirits were expelled, and that the prophetic spirit has passed from the Jews to the Christians. IRENEUS, Hœers, ii, 56-57, says that by the imposition of hands many infirm persons were cured in his day, and some dead restored to life.

ORIGEN, Cont. Cels. iii, n. 24, says he saw many sick persons cured by the invocation of the name of CHRIST, and by the sign of the Cross. ST. AMBROSE, Bishop of Milan, fifth century, tells us he was an eye witness of the miracles at the tombs of the martyrs, STS. GERVASE and PROTASE. ST. AUGUSTINE, City of GOD, xxii, c. 8, speaks of the miracles performed in his day by the relics of ST. STEPHEN. These are enough for the early ages.

As regards our own times, we may state that the miracles of Lourdes and Knock are too well-known and too well authenticated, to need insertion in this place. Finally, what can the heretics of our times say about the liquifaction of the blood of ST. JANARIUS ; that perpetual miracle, that no one can deny nor call in doubt.

We leave these crumbs for our separated brethren to pick at for the present, and in our next, we will introduce the reader to a chapter on apparitions.

CHAPTER LXXII

APPARITIONS.

Of spirits there are two kinds, the created and the uncreated. The latter, which is identical with GOD, is not subdivisible ; but, of the former, we have three principal classes—the good angels, the demons, and the souls of men separated from their bodies. Besides these, there may also be others, but no knowledge of them has been revealed to us.

It is possible GOD may have peopled the moon and the planets that belong to the solar system, with rational creatures, having souls, more or less like ours ; but we have no proofs that he has done so ; and we may never be permitted to know whether or not he has.

The range of human knowledge is very far from being infinite, and, no doubt, there are many truths regarding the spirit world that will never be dreamt of in our philosophy as long as we are in the flesh.

But, though our knowledge of the supernatural is limited, still, what we do possess, is true knowledge, never to be contradicted by any revelations that may be made in the future life. Our mental vision will then, in all probability, be rendered more telescopic, and truths we now see, as it were, by starlight, will appear under the full blaze of a noonday sun ; but the same truths still.

There is the same stability in the moral that we find in the physical order ; and we may be very certain that no future event will ever contradict what GOD has once revealed.

The subject of apparitions has, within the past twenty years, called forth some attention in these United States, on account of its connection with what its votaries take to be an entirely new system of religion—spiritualism. This is nothing more nor less than the *theurgy* of heathen nations, practiced both before and after the Saviour's coming.

The gross ignorance in some cases, and the vicious lives led by its professors in others, prevent them from seeing and acknowledging this fact.

In the third and fourth centuries of our era, the science falsely so called, of theurgy, or spiritualism, was carried to a high state of perfection, more so than now. The apostates JULIAN, PORPHYRIUS, JAMBLICUS, MAXIMUS, and others, not only believed in it, but wrote books to show that, by certain observances and invocations, one might conciliate the good will of the spirits, and by their aid do wonderful works.

It is needless to say that such teachings were condemned

by the Church. PORPHYRIUS, indeed, maintained that it was not necessary to worship the Supreme God at all; and that honor and veneration were to be given, in preference, to those lesser spirits, because they alone appeared to interest themselves in human affairs. It will not be difficult for a prudent man to see the cloven foot and several joints of the dragon's tail in all this.

Such also appears to be the principle that animates, and gives a sombre interest to modern spiritualism.

GOD, the Creator, is kept out of sight, and what are supposed to be the souls of departed friends come on the stage, and speak and act in a manner to leave the impression that what CHRIST and the Apostles have taught us respecting the future life, is all a mistake.

According as Christianity progressed, in the early ages, theurgy declined; a sure proof that the two principles were antagonistic. As stated before, theurgy has, within our own times, taken out a new lease for these United States. And were it not for the fact that the civil war called men's attention from the elysian fields, in the realm of shades, to tented fields beneath the moon, it is probable that many now professing a bastard Christianity, such as all heresy is, would be, at the present writing, full blown spiritualists.

As happened in the first ages, spiritualism has also had among us a certain development of parts. The devil is too wary a captain to tell everything he knows all at once. He understands that the pleasures of hope are sometimes more savory than those from things actually possessed. Like the managers among the Freemasons, he makes his dupes believe there is something greater yet behind the curtain; and indeed, there is—it is himself.

At the start, spiritualism in America consisted in little else besides mysterious rapping on the doors and furniture of rooms occupied by persons who were, from that fact, supposed to be favorites of the spirits. Tables and other movables were next made to waltz around the floor, and this

was attributed to animal magnetism. The phrase was a convenient one to give name to a force which no one then understood, nor understands now.

The next step was to establish, by the rappings, a communication between the medium and the spirits, so that there might be an exchange of ideas. This was effected, and gave satisfaction for a while. After this, came for the medium, the states of *coma* and clairvoyance. In the former, he or she, generally she, remained as if dead, utterly unconscious of all that was going on around her. But, in the latter state, her eyes were opened to things happening hundreds of miles away, which were described to those near by with fidelity and accuracy.

The following narrative, as apropos to the matter in hand, will not be considered out of place in this connection. We suppress the names of persons for obvious reasons :

Some twenty years ago there lived in, or near, the town of E——, Maryland, a man who owned a negro girl that was a medium or pythoness. This girl had the reputation of being, moreover, a clairvoyant. But, unlike that other mentioned in the Scriptures, she was a source of botherration rather than gain to her master. There were, as a matter of course, persons who would not believe. So in order to have the case fairly tested, it was agreed to hold, on a certain day, a spiritual seance in town. Many were invited, and among others, according to my informant a certain Catholic gentleman who lives, at present, in the South, and on the left bank of the Father of Waters.

When the day came, the slave-holder was on hand with his pythoness, an unmistakable African, presenting a rare contrast of ebony and ivory, and somewhat elated withal, at her importance, in the estimation of white folks.

The pythoness, having gone into the state of clairvoyance, was asked divers questions, concerning persons and things at a distance, to all of which she returned correct answers. She described places and public buildings in Baltimore,

where she was known to have never been, and gave a verbatim report of part of a speech that was then being delivered at a political meeting in the same city. She accurately described the interior of the Catholic Church, in the town, though she had never been inside of it. She spoke of the candlesticks on the altar, and the light burning before it.

When asked what that light was for, she said it was to honor something kept on the altar, inside of a little door that was there. But, when requested to tell what that something really was, she became speechless, and, with foam on her lips, she went into a spasm, and heaved and kicked, like the Sibyl of Cumæ, which brought the conference to an abrupt end.

After clairvoyance, in the spiritualistic order, came direct manifestations, that is, the forms and features of departed friends appeared to the mediums, and to other favored persons. The best example of this kind that now occurs to the writer, is that which happened in Virginia City, Nevada, some four years ago, which the reader, in all probability, recollects.

The latest development consists in the materialization of the spirit. The departed friend not only appears, natural as in life, but converses of old times, and makes himself quite agreeable and at home, in the company of his former associates. The spiritualists look forward to a still brighter era, when our departed kinsfolk will return and reside with us in a yet more permanent and satisfactory way.

Thus developments will go on, until the delusion is dispelled by the rays of that Faith which alone sheds a true light on man's future destiny.

In our next we will speak of the apparitions of God.

CHAPTER LXXIII.

THEOPHANIE.

This word signifies the Divine apparition—the manifestation to mortal eyes of no less a being than the Almighty. Theologians disagree as regards its reality, and the question is one not easily solved. Those who deny the *theophanie*, entrench themselves behind what we read in the book of Exodus, xxxii, 20.

It is stated, that MOSES, having asked GOD to show Himself, received this answer :

“Thou canst not see my face, for man shall not see me and live.”

They who believe in the *theophanie* also bring forward texts of Scripture, in support of their position.

It is evident, say they, from the Old Testament, that GOD appeared and spoke to ADAM, under some sensible form, in the Garden of Eden. It is no less sure that he manifested himself to NOAH, ABRAHAM, ISAAC, JACOB, to MOSES, and to many of the prophets.

Neither is it likely that a mere angel would have said to a Jewish law giver, “I am the God of thy father, the God of ABRAHAM, the God of ISAAC, the God of JACOB,” Exodus, iii, 6. Nor to the children of Israel, assembled at the foot of Mount Sinai, “I am the Lord your God, who brought you out of the land of Egypt.”

From these texts it would appear that it was not an angel, but GOD himself, that spoke on those occasions.

Yet, we are told, on the other hand, Acts vii, 37, that it was an angel spoke to MOSES on Mount Sinai, and in the same chapter verse 53, St. STEPHEN says to the Jews, “You have received the law by the disposition of angels.”

Let us see if we cannot reconcile these belligerents. Some of the Fathers have maintained that the second person of the Blessed Trinity, viz: the Word of GOD, appeared at

least on some occasions, to the patriarchs and prophets of the Old Law. This apparition of the Son of GOD to man, before having been born of the Virgin MARY, is precisely what theologians understand by the *theophanie*. There are not wanting those who have even hazarded the opinion that the high priest MELCHISEDEC, to whom ABRAHAM paid tithes, was no other than the Word, who, before His incarnation, had taken human form and lived here for a time among men, though His body was by no means real, but only such to outward appearance.

ST. PAUL, Hebrews, vii, speaking of this mysterious man, who figures only once in sacred history, calls him the king of justice, the king of peace, titles which the ancient prophets gave to the future Messiah.

He also says that MELCHISEDEC was “without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened into the Son of GOD, continueth a priest forever.”

Commentators explain away the force of this very singular text by saying, that he is reputed to have had neither father nor mother, beginning of days nor end of life, because mention is not made of these facts in Scripture. Moreover, say those who are not willing to admit that sort of a *theophanie*, if MELCHISEDEC and the Divine Word had been one and the same person, ST. PAUL could not have said that he was likened to the Son of GOD. A person who is likened to another is evidently not that other.

We do not here wish to either affirm or deny in the case as stated, for one side looks as reasonable as the other.

Since it is certain that GOD can manifest himself to man under whatever shape he pleases, it is likewise true, that he can, at pleasure, prolong such, for days, months or years.

Let us return to that objection against the *theophanie* founded on what is said in Acts vii, that it was an angel spoke to MOSES; that the law was given by the disposition of angels, etc. There is really no difficulty here presented,

if we remember that the word angel expresses, not the nature, but the office of those spirits.

The expression means a messenger, and is sometimes applied even to man in the Scriptures.

The prophet ISAIAH, according to the Septuagint, ix, 6, calls the future Messiah the angel of the great council. Hence, the employment of that word in Acts is no proof against the *theophanie*. The Second Person could, with propriety, have been called an angel, while making known to mankind what had been decided in the great council—viz: by the most Holy Trinity.

As regards what is said in Exodus, that man cannot see GOD and live, we may answer that the words evidently refer to the beatific vision which the just enjoy in the future life. As long as we live here, we cannot see GOD as he appears to the saints in heaven, because of the grossness of our intellects. Our entire being would have to undergo a transformation preparatory to such an event. With our present faculties we could not take in so much; for, if we sometimes find a difficulty in understanding earthly things, how much more those heavenly scenes.

A teacher may instruct his pupils in sciences, because they are rational, and have minds capable of grasping and retaining such truths; but it requires no argument to convince us that it would be a loss of time, should one attempt to teach poetry to a sow and pigs, or metaphysics to a cage of wild asses.

Poetry is not farther above the comprehension of swine than are many heavenly truths beyond ours; though Infidels would have us believe that men are now so wise as to be nearly on a level with the Deity.

But the greatest *theophanie* of all was that which took place at the birth of the Son of GOD. As he is the center figure of creation, so his appearance in human shape, true GOD and true man, is the event, excellent beyond all others,

in this world's history. It is a mysterious fact, that, something upwards of eighteen centuries ago, there lived, on this earth, a man, who was the Almighty God, Father, Son and Holy Ghost, the creator and conservor of all things, visible and invisible.

A being, who could, by one simple act of His will, annihilate time and space by putting a period to all co-existing and successive things, of which time and space are but the relations.

Our next will be about the angels.

CHAPTER LXXIV.

THE ANGELS.

All we know from scripture and tradition concerning angels, whether good or bad, may be placed under some one of the following heads: Their existence, their nature, their duties, their grace, the fall of many of them, their punishment, their attempts to lead men from the paths of rectitude.

ST. THOMAS AQUINAS, sometimes called the angelic doctor, on account of the clearness of his perceptions, has, in his *Summa Theologica*, many interesting speculations in their regard.

SUAREZ, another renowned theologian, wrote an entire volume in folio about them. But, as big books are not much in vogue now, we shall endeavor to condense, putting on the stage only what may please and instruct.

The existence of angels is so clearly taught in scripture that, to quote particular passages, would seem a superfluity. Not only the Jews, but even Pagan nations believed in them. The Sadducees, an unimportant sect, existing in our Saviour's time, along with denying the immortality of the soul, refused also to believe there were in existence any such being.

But, as those sectarians were comparatively few and extremely ignorant, their refusal to believe does not interfere with the chain of traditional evidence in proof of angelic existence, any more than the ravings of a few Infidels of our times can be said to contradict the universal belief of mankind in the existence of a Supreme Being.

Concerning the nature of angels it may be said that they are complete immaterial substances. We say complete because not created for union with any other. Our souls, on the contrary, though spiritual, are not complete, because of a nature to inhabit and be united with our bodies.

Hence, the resurrection of the body and its reunion with the spirit, may be regarded as necessary to the soul's entire perfection.

Here, also, we may take notice of an error which we sometime find among the people. The fond mother who has lost her little infant tries to console herself by imagining that he is now metamorphosed into a cherub. She is mistaken; yet, it would not be prudent to tell her so, for fear of being thought invidious, and recorded an enemy of the family.

Some of the ancient fathers of the Church, such as **TER-TULLIAN**, **ORIGEN** and **CLEMENT**, of Alexandria, were of the opinion that the angels had bodies, but of a very subtle nature, such as that of our Saviour after His resurrection.

This opinion, which, though not heretical, yet approaches thereto, is no longer tenable, as will appear from a decision of the fourth Council of Lateran, Cap. Firmiter.

According to the common opinion of theologians, the angels are divided into three hierarchies, and each of these into three orders or choirs. The first comprises Seraphs, Cherubs and Thrones; the second, Denominations, Virtues and Powers; the third, Principalities, Archangels and Angels.

As regards the duties of those blessed spirits, we can have but little to say since but little has been revealed to

us on the subject. We may presume that their primary duty is to praise God, and in general to execute His commands, according to the words of St. PAUL, Heb. i, 14 :

“ They are all ministering spirits, sent to minister, on account of those who receive the inheritance of salvation.”

Catholics believe that each individual, born into this world, has, at the hour of his birth, appointed to him a guardian angel, who is his companion through life, and never abandons him until the soul is separated from the body by death. It is well, however, to bear in mind that, though it is not of faith that the angels keep guard over mankind in general, yet, it is not of faith that each man and woman has a guardian angel of his own.

Some very ancient writers, such as HERMAS, METHODIUS, ORIGEN, ATHENAGORAS, EPIPHANIUS and THEODORET, were indeed more prodigal of angelic service. They spoke as if those blessed spirits guarded not only individual men, but also cattle, trees and plants.

Such an opinion was never approved by the Church, and, in fact, it has the appearance of stretching matters to the snapping point.

That angels are entrusted with the care of men, may easily be gathered from Matthew, xviii, 10.

“ See that you do not condemn one of these little ones; for I say to you, that their angels in Heaven always see the face of my father.”

Possibly some of our readers may now ask us to tell at what time were the angels first created, and how long LUCIFER and his followers remained faithful, also the number of those that fell, as compared with the others that did not.

We answer according to the light given us. The period of their creation is unknown. If we descend to probabilities, it would appear reasonable to say their creation was coeval with that of the material universe. Neither would there be any great extravagance in holding that some of

those we now regard as angels, may have been the inhabitants of this earth before the creation of the present race of ADAM.

When the day of final judgment shall have come for us, the Supreme Being may again people this orb with a differently shaped race of mortals, as profoundly ignorant of us as we now are of any other that may have existed here before us.

As regards the length of time that passed from the creation of the angels to the fall of LUCIFER, we have no means of arriving at a certain knowledge. AQUINAS is of opinion, that the moment of his creation was that of his rebellion, which may be regarded as the most probable. For angels being by nature, simple intelligences, do not require length of time to arrive at full intellectual perfection.

The angels were all created in the grace and friendship of GOD, but in a state of probation. One act was to have brought them never ending glory or irretrievable ruin. The sin of those who fell was pride. We do not know, however, what was given them by the Almighty as a test of their love and obedience. Some say He proposed for their adoration the future sacred humanity of our Lord. But LUCIFER, seeing his own great superiority to man, refused, and with a third of the heavenly host, who had looked up to him as a leader, was expelled from the presence of God and condemned to eternal misery.

Since the angels are pure spirits, it troubles some of our Infidel friends to know how they can take bodies not subject to the ordinary laws of matter. Others persist in regarding all such apparitions as entirely subjective, that is, as having no reality outside the brain of him who pretends to have seen them—like the snakes seen by one who is in the horrors.

But it will scarcely do to put the patriarchs and other •

holy men, both of the Old and New Law, in the same category with confirmed drunkards.

Moreover, how do we know that the toads and snakes seen by the inebriate have not an objective reality? Why does he see dragons and horrible forms instead of things more pleasing to contemplate? Arise ye Infidels, and explain.

Our next will be about the fallen angels and their deeds of darkness.

CHAPTER LXXV.

THE DEVIL.

This distinguished character needs no lengthy introduction at our hands. He is well, though not favorably, known to all men. Some modern wretches have tried to lecture him out of office and existence. But he yet lives, and will get even some day with his mercenary persecutors.

The subject of our remarks first saw light in heaven, and was such a beauty that he got the name of LUCIFER. He was the most favored of all the angelic host, but proved ungrateful, as, from a creature and a subject, he sought to elevate himself to an equality with the Omnipotent.

Men sometimes imitate LUCIFER in this particular. Raised to positions, to which merit does not entitle them, they make war on their benefactors.

Since man has not betimes the power to undo what he has done, nor to cast down the unworthy, whom he has elevated, it becomes of importance to him, when in power, to put forward only the virtuous and the just. Rulers suffer more through the short-comings of favorites than by the malice of their enemies.

God can allow the wicked to rise and prosper for a time, because He has the power to set bounds to the evil they may

do. The impious He can permit to succeed, that their final discomforture may be the more signal—*tolluntur in altum ut lapsu graviori ruant*, says the Latin proverb.

But the providence of man must discriminate, in order to be conformed, in the first place, in the eternal fitness of things, and in the second, to ward off ruin which will surely come whenever a great principle is disregarded.

By that in which a man has sinned most, by the same shall he be most bitterly punished. The unworthy creature becomes the torment of his creator.

After having raised the standard of revolt, LUCIFER ceased to shine in the heavens, and was exiled to a kingdom made expressly for himself and his followers for all time. There he now reigns, as ugly as he was once beautiful.

Some of our readers may have asked themselves the question, why such a difference was made between the sin of our first parents and that of the fallen angels. LUCIFER sinned but once, and, on the instant, he was condemned without hope for the future. ADAM sinned, but though he, too, was punished by expulsion from Eden, yet the hope of a future Redeemer was not withheld.

Men, at the present day, often sin mortally, and are rarely struck dead on the instant, but given time for repentance. Why such discrimination in our favor? We reply, first of all, that on questions of this sort, we do not wish to put on our opinions any other label than a *may be so*.

Yet, there is reason, and a most excellent one, for each act of God, though man, in his shortness of vision, may not be able to see it. In the present instance, we may possibly find a cause why justice was exercised in the case of LUCIFER, and mercy in that of ADAM, by taking note of the difference between the human and the angelic nature.

Angels are simple intelligences. Whatever they are capable of understanding at all is perfectly comprehended in all its bearings in one instant. No portion of their knowledge lies dormant. It is all present to them at one and the same time, but without confusion of parts.

When a man writes a speech, and then learns it off, for the purpose of declamation, he may be said to know that speech. But his knowledge is only consecutive, not simultaneous. It is thus, also, with most, if not all, his other acts.

The memory is defective, the understanding more so, and consequently the act of the will is rarely perfect, either for good or for evil.

With an angel, the case is different. The very first act of the angelic will was perfect. Hence, eternal union with God was the result among the good and eternal hatred among the others.

The redemption of the bad angels became impossible, because their entire being had become adverse to God, and depraved. Any attempt to convert LUCIFER may, therefore, be given up as a fruitless undertaking. If ADAM had become totally depraved, as some of the sects maintain, his redemption would also have been out of the question.

Notwithstanding the condition of man is such, during his probationary term here on earth, that he never need despair, even though his sins may be as red as scarlet, still he also, during his mortal life, may become totally depraved.

This deplorable condition is brought about by the sin against the Holy Ghost. The will thus becomes polarized in iniquity, and the man who has committed it will never be forgiven, because he will never repent.

After having been expelled from heaven, and the gates closed behind him, LUCIFER next turned his attention towards Father ADAM and his youthful, vain, and unsuspecting bride. As by the fall he had lost none of his brilliant talents, but only his beauty, the seduction of the pair was easily accomplished.

And, so satisfactory was the first attempt, that he and his imps have kept up the business ever since, with good success, so far.

The belief in the existence of LUCIFER and other evil

spirits, no matter by what names they may be known, is as old as creation, and as wide spread as the human family. All which shows a primitive revelation on the subject, the truth of which has been confirmed by the observation of ages, and even by the Saviour himself.

The principal and best authenticated apparition of **LUCIFER**, is that mentioned in the Gospel, where it is stated he took our Lord up into a very high mountain and showed Him all the kingdoms of the earth and the glory of them ; promising at the same time to give Him all these things, if falling down He would adore.

It would appear from this that he did not know at the time the real character of the person he was addressing. From which fact we may gather that, though knowing, there are yet some things beyond his ken.

In subsequent ages we find, in some writers, frequent mention of diabolical apparitions. And it must be said that many of the stories told of his sable majesty are fine yarns, lacking only proof and good sense, to make them blood curdling. **GORRES**, a Bavarian writer of the last century, has collected into his work, *Mystique Diabolique*, many such curious and shadowy legends.

LUTHER tells of how **SATAN** appeared to himself, and argued him out of the custom of saying mass, which he had kept up until then.

Many are the stories written down in books, especially in the lives of the Saints, detailing the weird deeds of **SATAN**. But we pass by all such, and will only give the following, the facts of which were communicated to the writer some years ago by an intimate friend, who had them from his own father, and he from a gyrovag bag-piper.

There was, toward the close of the last century, yet standing, in the south of Ireland, an old castle that had the reputation of being haunted. No record could be found to show by whom it had been built, or when. It had, moreover,

been tenantless for a period reaching beyond the recollection of the oldest inhabitant ; and many were the legends afloat among the country people in regard to what had been seen and heard within its walls.

Few, if any, would venture near the place by night ; and the school children blessed themselves, said their prayers and ran by it in the day time.

The mortar used in its construction was said to have been a composition of lime, sand and human blood—a reason why it was so hard. But most terrible of all were the dungeons underground, where the skeletons of murdered women and children added horror to the darkness and the gloom.

Moans also had been heard there more than once on All Souls' night, mingled with the sighing of the autumnal blasts ; and belated travelers told of how they had listened to unearthly screams and cries of murder, wafted on the midnight gale, from the direction of the haunted castle.

There were some who did not believe these things, and of the number was JACK O'DISNEY, the bell-wether of all the scapegraces in the neighborhood.

JACK said he did not believe in ghosts, and that if he could only get company, he would go some night and challenge *Bokaugh Dhuv* to a single or four-hand rubber.

Two others, almost as hardened, volunteered to accompany JACK ; and a third, picked up on the way, was dragged along, much against his will, into the main hall of the evil-omened castle.

Having lighted a fire, they took seats and a drink each as the prelude to a social game, as they called it. Time passed rapidly on until the hour of midnight came. Then a sound like the passing wing of an eagle was heard at a window to the left, and the next instant a whirlwind swept down the chimney, filling the hall with smoke, dust and soot.

When these had cleared away, on looking toward the hearth, O, horrible to relate ! There stood the *Bokaugh Dhuv*, with his hands locked behind, gazing intently at the

party. That look ! that look ! It had in it all the venom of hell. An enormous head, shaped like that of a bull, with horns and shaggy hair, almost touched the ceiling. A body of human form, but black as the outer darkness, rested, like an immense puncheon, on a pair of crooked legs, one of which ended in a club, and the other in a cloven foot. This deformity, coupled with his ebony hue, caused him to be known among the peasantry as the *Bokaugh Dhuv*, or "Black Cripple." He had been seen time out of mind, at stated periods, to enter his castle, about dusk in the evening. But he had never appeared on the place to any one after cock-crow.

As the appearance of a comet was to the ancients an indication of war, so each open visit of the Bokaugh to the castle foreboded calamity of some kind.

The last time he had been seen was the day before the Balleyea races, when eleven peelers were clubbed to death, and five others, who had attempted to escape, in a canoe, were capsized and drowned. Thus his name had become a terror.

JACK dropped from his stool in a swoon ; and a mastiff, that had followed one of the others, an animal that had never shown fear before, now crouched at his master's feet and shook. The Bokaugh next advanced on JACK, and, seizing him by the ear, lifted him off the floor, to the ceiling, and let him drop, with a thud. Then said he, with a diabolical laugh, "I'll hang you without a rope, because you deserve it, and then attend to these other presumptuous wretches."

Three charred dead bodies were found next day ; and a fourth, beaten black and blue, from his heels up, first told this horrible story of the *Bokaugh Dhuv*.

The bodies of the slain were buried at Balinorig, near where the road crosses the stream, at low water, and the castle was levelled on the following year.

In our next we treat of future punishment.

CHAPTER LXXVI.

CONCERNING HELL.

Hell is that state or place where all who die in mortal sin are punished, in proportion to their guilt. It is opposed to heaven, where those who have lived justly here receive a reward, corresponding to their merits.

Almost everything that can be said on this subject may be placed under some one of the following heads: Is hell a reality? Where is it located? What is the character of the punishments endured there by the reprobate? Will those torments last forever?

In papers like these, we have not space to more than skim those questions. But inasmuch as they are of long standing, we have the satisfaction of knowing that, by this time, the cream has pretty much all got to the surface. Those who love lighter diet, may go deeper and drink to satiety. But, for our part, we have no taste for skimmed milk, and shall offer none to the reader.

Is it a reality? The human race, in past ages, believed so, at least. And with comparatively few exceptions, the same view of the case is held now by all nations, tribes and tongues.

Hence, the burden of proof lies with those who wish to be regarded as exceptions to the general rule, a burden which they cannot bear.

The most ancient nations, of which history gives us a knowledge, were the Chaldeans, Egyptians, Jews, Greeks and Romans.

That the Chaldeans believed in a hell, even Infidels admit, and they attempt to explain the existence of the same belief among the Jews, by saying they got it from their conquerors, during the Babylonian captivity. The ancient

Egyptians not only believed in the immortality of the soul, and the doctrine of rewards and punishments, but also in the resurrection of the body.

The practice of mumifying their dead had its origin in the desire to preserve the body, until the day of resurrection.

It was also the custom among them, when one died, to hold a trial over his remains. Witnesses were sworn, and required to state what kind of a life he had led.

If the judge discovered, from the evidence, that he had been satisfactorily moral, the body was given over to his relatives, to be embalmed, but, if the life led had been a vicious one, then the carcass was allowed to return to dust. This trial was an emblem of that other, which the Egyptians believed took place in the spiritual and invisible order.

So far as the Greeks and Romans are concerned, we have in their classic writings, the most abundant proofs of their belief in the doctrine of rewards and punishments. There were some amongst them, as there are in our day, who questioned, and affected to know better than go with the common herd. But these were the few and the exceptions.

The stories of TANTALUS, condemned to everlasting hunger and thirst, of SISYPHUS, compelled to roll a huge stone up a hill, whose summit he could never reach, of IXION and his wheel, and many other myths, are nothing more nor less than allegorical expressions of the common belief in a punishment hereafter.

So far as the Jews are concerned, the case is yet clearer. The Hebrews of our day not only believe in hell, but also in purgatory. Certainly, they have not invented those doctrines, but have received them from their ancestors. And, in order to put this yet more clearly before the reader, we may quote here the words of JOSEPHUS FLAVIUS, a learned Jew who flourished during the reign of the Emperor VESPASIAN, about sixty years after our Saviour.

In his dissertation of Hades, JOSEPHUS uses the following words :

"In this region there is a certain place set apart, as a lake of unquenchable fire, wherein we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by GOD, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient of GOD, and have given honor to such idols as have been the vain operations to the hands of men, as to GOD himself, shall be judged to this everlasting punishment; while the just shall obtain an incorruptible and never fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the just are confined."

The passage needs no explanation, for it expresses well enough the belief of not only FLAVIUS himself, but also of the Israelites of his day.

We pass now from JOSEPHUS' writings to the New Testament, which, for the present, we regard simply in a historical light. It will not be necessary to quote particular passages, for no one will deny that frequent allusions to hell are to be found in it.

It may, however, interest the reader to call attention to the word for hell most frequently used. It is Gehenna, or Gehinnon. This is a compound, made up of Ge, the Hebrew for valley, and Hinnon, possibly a man's name.

This valley of Hinnon is near Jerusalem, and travelers may pass into and out of it, at the present day, without risking even their clothes. The bad associations connected with it had their origin as follows:

There was in this valley an immense furnace called Tophet, through the fires of which, children were passed, in honor of the false God, MOLOCH. King JOSIAS destroyed the furnace but the valley was used as a receptacle for the inflammable rubbish of the city. Thus, Hinnon's Valley, where the filth of Jerusalem was burned, became synonymous with that other *scheol*, where the rubbish of this earth, viz: the wicked, will be cremated with fire inextinguishable.

Let now pass up the stream of Jewish history, to a period before the Babylonian captivity. The prophet ISAIAS, who lived long before the destruction of Jerusalem by NABUCHODONOSOR, in chap. lxvi, v. 24, thus speaks:

“ And they shall go out, and shall see the carcases of the men that have transgressed against me; their worm shall not die, and their fire shall not be quenched, and they shall be a loathsome sight to all flesh.”

This prophecy, which has relation, first, to the reprobation of the Jews, and, secondly, to the final and everlasting reprobation of the wicked, was fulfilled in type at the time the Romans, under **TITUS**, took Jerusalem and sacked it. But it yet remains to be fully verified in the destruction of the wicked on the last day.

It is worth of remark that our Lord, speaking of the reprobate, makes use of a part of this prophecy—**Mark vii, v. 43.**

From **ISAIAS** we proceed to **JOB**, who was, in all probability, a contemporary of **MOSES**. Examine chap. ii, from verse 16 to the end, and see if you can make sense out of what is said without admitting a heaven and a hell. Likewise consult chap. xxiv, verses 18-21.

It must be confessed that, in the five books of **MOSES**, very little is said about the rewards or punishments of the next life. Yet in **Deut. xxxii, verse 22**, we find something bearing on our subject :

“ A fire is kindled in my wrath, and it shall burn even to the lowest hell, sceol, and shall devour the earth with her increase, and shall burn the foundations of the mountains.”

It would be ridiculous to suppose that the word hell, sceol, in the original, means here only the grave. Though it must be admitted that, like **Hades** in Greek, it sometimes has that signification.

We have now demonstrated that the most ancient nations believed in hell. Of the moderns, it is needless to speak. When of late, **BEECHER**, **FARRAR**, et al., struck orthodox Protestantism a whack in the face with their doubts and denials, the wail that was raised showed how deeply the popular heart was wounded.

Now when we find a permanent and universal belief among men, which cannot be traced to any of the sources

of error, the natural conclusion we come to is, that such belief had its origin in a primitive revelation, and is perpetuated in the world because conformable to the natural and eternal law inscribed upon the heart of man from the beginning.

Neither passion nor worldly interest, which are the two main sources of error, could have invented a hell; for the doctrine of future and eternal retribution is opposed to them both.

In our next we will continue this exceedingly pleasant subject.

CHAPTER LXXVII.

CONCERNING HELL.

In the present chapter we examine some other reasons that go to show the reality of that painfully interesting place called hell. For this purpose we take for granted the immortality of the soul, the existence of a natural law, with its sanction, and free will upon the part of man to observe or violate it.

These truths are susceptible of demonstration, but we shall not prove them now. In the first place, let us have a word or two about what is meant by the sanction.

By it, is to be understood the motives that cause us to obey the law itself. These are of two kinds; first, the authority of the legislature, and secondly, the rewards attached to the observance, and the punishments belonging to the violation of it.

Without the sanction, a law would be nothing more than a mere lesson, council or exhortation.

With these things properly understood, let us proceed a step, and take an example to illustrate the point we are aiming at.

Here is a wealthy lord, who owns an immense tract of country, which he divides into farms, and leases out for short periods to a tenantry. He moreover, gives them to understand that whatever improvements are made will all be their own advantage. They go to work, and by their industry and energy, make even the barren and waste places of the estate to bloom like a garden.

Now, about the time that the leases expire, this great lord conceives the idea of turning so many thousand acres of this improved land into a grazing farm for blooded stock. He breaks faith with these poor, industrious, hard working people, sends out his minions, in the depth of winter, and levels their cottages with the ground; and, to add insult to injury, after clearing them off his place, tells them they may now go "to hell or to America."

By this sudden and unexpected change, they lose the little they have got together by years of toil, are exposed to the inclemency of the seasons, have to emigrate to strange lands, or, may be, perish on the way. Here a fiend in human shape violates the great natural law of God, and also positive enactments. But, where is the sanction? Where is the adequate punishment meted out to the offender in this life?

The civil law cannot reach such cases, and human judges have nothing left but to close their eyes to the tyrant's duplicity and barbarity.

Those who will not admit a retributive justice in the future state, come forward and say, that such a man is punished here, either by bodily suffering, or by the reproaches of his conscience.

But, how does such a theory agree with our observation, generally speaking? Do the oppressors of mankind experience here, in all cases, the suffering they cause others to endure? Our experience does not, by any means, confirm such a theory.

The oppressor, when wealthy and powerful, lives well,

and has not only the pleasures, but also the honors of this life. Some cases do occur from time to time, wherein we see great misfortunes following the commission of great crimes. NAPOLEON died in exile, and CÆSAR was assassinated—punished for their evil deeds here on earth, so say the Universalists. Very well, so it may have been, and, it may not have been so.

There was SCROGGIN's little five year-old boy, JACKY, who recently had a period put to his days, by a kick from his father's mule. Was he also punished for his sins? Until the breath left him, the little fellow suffered more than CÆSAR; consequently his crimes must have been more atrocious.

The Great Captain died in exile, and so did Pope GREGORY VII, who has been canonized. If exile is to be regarded as retribution in NAPOLEON's case, why not also in that of GREGORY?

We do not deny that there is a connection, and a very close one, between the moral and the physical orders. All those crimes that have a tendency to cause the race to deteriorate, or become extinct, are partially punished here; and for this reason, because the sin is not only an infraction of the moral, but also of the physical laws governing health. But, for the sins of idolatry, apostacy, heresy, and such like, what punishments do we see meted out here? None. Such persons flourish, in many cases, like trees planted by the running water.

When, lately, that tyrant, the Earl of Leitrim, was taken off by an assassin, even persons who by no means approve of such work, drew a long breath, and felt that the injustice of years, to the poor and helpless, had been at last avenged. Yet, the connection between the tyrant's crimes and his fate is at best only problematical. Do not innocent people frequently get killed at some of our riots and street brawls? Do not soldiers get shot on the battle field? Death, under such circumstances, we do not regard as vengeance from

above, for the individual's crime, and why should we in the other case?

We do not pretend to deny that the providence of God sometimes does, for wise purposes, permit one bad man to destroy another of the same sort. But, it would be contrary to experience to say that evil deeds are always adequately punished on earth. Neither should we confound man's malice with God's justice.

And, if one case could be found in a million, where a man had certainly committed a crime, and as certainly had suffered nothing for it here, that alone would be sufficient to establish the reality of a retribution hereafter. Now multitudes of such cases can be found. An apoplectic man, for example, or one who has the heart disease, slips out some night and sets fire to his neighbor's barn, and burns a lot of grain and farming implements, but just as soon as the deed is done, he gets a stroke and dies instantly, as he would have done, if he had stayed at home in bed.

In this case the criminal has suffered no bodily pain on account of his crime; his conscience did not torture him, because the gratification of his hatred and revenge counteracted for the time being, and, all every reproach from that quarter. Moreover, it is well known that conscience sometimes become seared, blunted, and will, while in such a state, cause but little annoyance to its possessor.

Where, then, is the punishment in this life for the crime of arson that has been committed? Where is the sanction of the law that has been violated? There is none here; there must be hereafter.

We may now pass on to consider the greatest proof of all for the reality of a hell. It is found in the authority of the Catholic Church. We know that the Church continues to do what CHRIST himself did, while here on earth—*i. e.*, teach mankind the way of salvation. We know that she cannot err in matters appertaining to faith and morals.

When, therefore, the Catholic Church solemnly declares

that hell is a reality, notwithstanding it be so terrible a one, the question is forever set at rest. It is a truth, and no amount of rhetoric can make it otherwise. Men cannot vote it out of existence nor diminish its torments, by affecting to despise or deny them.

But has the Church formally declared there is such a place or state? She has, and most emphatically. The fathers of the Fifth General Council, held at Constantinople, A. D., 553, during the pontificate of Pope VIGILIUS, condemned the following proposition, taken from a work of the celerated ORIGEN (*de Principiis*):

“The torments of the damned will end some day, and JESUS CHRIST, who was crucified to redeem mankind, will die again to redeem and save the devils.”

The contradictory of this is, therefore, part and parcel of the Catholic faith, “which, unless one faithfully and firmly believes he cannot be saved.” Creed of ATHANASIUS.

This doctrine is also clearly taught in the New Testament.

“When the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered before Him; and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. * Then shall He say to them also that shall be on His left hand: Depart from me ye cursed, into everlasting fire, which was prepared for the Devil and his angels. * * And these shall go into everlasting fire.”

—Matt. xxv, 31-46.

Finally, if there be no hell, to what purpose was the passion and death of the Son of God?

Hell is therefore a reality, and cannot be either lectured or voted out of existence. Heaven and earth may pass away, but the word of CHRIST will not. This eternity of torment is a terrible thing, but men may avoid it if they have a mind to do so.

Our next will be about its location.

CHAPTER LXXVIII.

HELL—ITS LOCATION.

Having seen in past chapters, that hell is a reality, we now proceed to examine into its location. One of the surest methods a man can take to arrive at certain and practical knowledge on this subject, is so to live, that his earthly career will be, as far as possible, in direct contradiction to the precepts of the Gospel. He may then rest assured that in the future life he will have more information on this point than he will be likely to relish.

Various theories have been set afloat in regard to where hell is, and some have gone so far as to give its exact dimensions.

The opinion held by the vulgar, and it may be the true one, is that in the center of our earth, the reprobate receive a just recompense for the iniquities done in the flesh.

This idea had its origin, most likely, in the fact that we associate with subterranean places, things that are gloomy and depressing to the soul of man. Dungeons of the most approved pattern are those built underground, and going down has, amongst all men, the meaning of going to ruin.

The volcanoes found on the face of the earth, would also seem to indicate a molten mass within.

This theory is, moreover, conformable to the letter of the inspired writings. Hell is frequently called the "bottomless pit," in the Bible; and, if we admit a lake of fire occupying the entire center of our planet, it is plain that such a lake would be without bottom.

The writer can see no reason for not admitting that the souls of the damned may be in reality confined within the bowels of the earth. And this opinion is very much strengthened by what we read in the book of Numbers, lvi,

33. It is there stated, that the earth opened and swallowed down CORE, DATHAN and ABIRON, alive into hell, for having resisted and rebelled against MOSES.

True it is, that the bodies of the reprobate do not descend into hell, neither will they until after the day of general judgment. Yet, as the soul of man is confined to his body here on the surface of the earth, and does not go beyond its tenement, during the period of his mortal life, so, after separation from the body, GOD can give to the soul within the bowels of the earth, a local habitation, outside of which it cannot move; and also relations with its immediate surroundings, analogous to those it has with the body in this life.

Other theories have also been advanced, but they are mere speculations; such as that hell is in the sun, or in one or more of those comets that from time to time appear within range of our earth.

Considering the heat we get from our luminary, in the dog-days, and bearing in mind that it is ninety-five millions of miles away, and that heat diminishes or increases, in the ratio of the square of the distance, we may readily concede that the warmth there ought to be sufficient for all ordinary reprobates.

We do not condemn any of those speculations, not having a warrant to do so. But, while conceding to others the greatest latitude, in questions on the merits of which the Church has not given a formal decision, we may also, at the same time, have and maintain special opinions.

To the writer it would appear, as the most probable opinion, that hell is not a place, but rather a state of existence, in the next life. What we mean by the phrase state of existence, as distinct from place or special location, is not easily put into words, so as to become intelligible. The point may be best illustrated by an example.

Take the case of two brothers, both living in the same

town or city. The one enjoys excellent health, is of a cheerful turn of mind, inclined to look on the bright side of things, has his affairs in a flourishing condition, is respected and beloved by his neighbors, lives at peace with himself and the world generally, and is moreover, his mother's pet boy, and the special pride of the old man.

The other is sickly, quarrelsome, despondent, borrowing trouble wherever he can, and purchasing the same, at high prices, where it cannot be had gratis, is continually at war with his neighbors, who wish him all sorts of evil, a particular thorn to the authors of his existence, and a scurvy cur in the sight of all.

Now these two, though living in the same place, may be said to have different states of existence. And so it may be with the just and the reprobate, but in a manner presenting a far more perfect contrast.

We do not necessarily exclude the idea of location, yet it is not the place that makes the hell, nor will one have to soar beyond the moon in order to get to heaven.

It would appear, from what we read in Scripture, that the devil has the power of moving from one place to another and it is certain that he and some of his imps have appeared more than once, on the surface of our globe. Are we to presume that they left hell in order to do so?

Whether lost souls have also the power of locomotion, such as the demons are known to possess, is one of those questions that we now set aside for further consideration.

It is certain however, that there is only one hell for both, with torments varying in intensity, according to the malice of the crimes committed. This fact of itself goes far in showing that hell is not a place, but a state of existence. We have seen that the theory which places it within the bowels of the earth is the one most conformable to the letter of our sacred writings, as it certainly is most consonant to the belief of the vulgar.

Now, admitting that the interior of our globe is the identical spot, would it not seem strange that the Almighty, out of the multiplied millions of worlds which he has created, should have chosen this orb of ours to be the habitation of two different races of beings, one in a state of probation, and the other of reprobation? Would it not seem also strange that the entire pack of demons should have been sent here to this miserable footstool?

If we adopt the views of those doctors of the Church who maintain that the angels were created long before the material universe, we have, indeed, strong reasons for believing that hell is a state of existence and not a place. For, as we said in a previous chapter, the moment of creation was that of the rebellion of the wicked angels; and, no sooner had the sin been committed than hell was called into existence. Consequently hell cannot be a special place, in some part of the universe, since it existed before matter was created.

But, it is not certain the angels were created before matter; on the contrary, it is most probable that both matter and spirit were created at one and the same time, in accordance with the words of Genesis: "In the beginning GOD created the heavens and the earth." Hence, that part of our argument which rests for support on a supposed priority, may be regarded as a trifle lame in the other foot, as CICERO used to say.

Finally, and in conclusion, we may add, that, though it is a certain fact there is a hell, yet, no one living knows where it is. So far, nothing has been revealed on the subject; and there is no likelihood that future ages will be any wiser than we.

ST. AUGUSTINE, ST. THOMAS and ST. GREGORY NAZIANZEN, while admitting that nothing is known for certain, still cling to the belief of a hell within our earth. And that old Pagan philosopher, PYTHAGORAS, in giving his "ipse dixit" on the subject, said that JOVE's prison was a fiery globe, deep down in the ground.

If the old sophist could now return, he would, after an experience of two thousand four hundred years, be able to tell us all about that globe, its latitude and longitude, as well as average temperature.

In our next we will speak of the pains of the damned.

CHAPTER LXXIX.

THE PUNISHMENT OF THE DAMNED.

Speaking of the joys of heaven, ST. PAUL says—1 Cor. ii, 9 :

“The eye hath not seen nor ear heard, neither hath it entered into the heart of man, what things GOD hath prepared for them that love Him.”

He had been taken up to the third heaven, and, in all probability, would have attempted a description of what he had seen there, if it were possible to convey such knowledge to living men.

We may, in speaking of the torments of the reprobate, also use ST. PAUL’S words, and repeat: It hath never entered into the heart of man to conceive what GOD has prepared for those who violate His law, and depart this life at enmity with Him.

To say that human language cannot express the anguish of perdition, would be putting it very mildly. We cannot, in our present state of existence, even imagine what it really is; for hell is exactly the reverse of heaven, and the joys of the latter, we know by revelation, cannot be expressed in words.

We might talk all day to a man, blind from his birth, about the beauties of a landscape, and descant upon the pleasing effects produced in us by light and shade, diversity of colors, and so forth; but, it would be simply impossible

for him to gain, from any descriptions that might be given of nature, such ideas as we get by the use of our eyes.

The preacher who undertakes to tell people all about the exact nature of the punishments meted out to the reprobate, has also a very large contract on hand.

He may be likened to a blind man teaching the blind how to paint portraits, or to a Yankee notion peddler undertaking to give lessons in Sanskrit.

Does the writer, then, find fault with sermons on hell, and with the vivid pictures that are sometimes presented by skilled pulpit orators?

Just the other way; he says, let the good work go on. By far too little is said about it in our day; and more especially is this the case outside of Catholic pulpits; inso-much that Protestantism appears to be coming to the belief that the fire has gone out long ago, and nothing remains but a few lifeless embers. But it burns yet.

No fire company is strong enough to master it; and all the waters of the mighty deep, would there be only as the dew drop on a red hot griddle.

Once every six months would not be too often to bring this matter up formally in the pulpit; and, lest people should forget, brief allusions to the sort of entertainment given there to sinners might be made, with profit, between times. Besides, there is no danger of exaggeration; for, after one has said of the pains of hell all that the most brilliant imagination can conceive, the truth would still not be told.

Hell is worse than any description that can be given of it. But, one thing should be guarded against. The preacher must not send people there for trivial reasons.

Spiritual writers generally place the pains of the reprobate under three headings, viz: The pain of sense, the pain of loss, and the worm of conscience.

Those who are of opinion that hell has a particular location, as for example within the bowels of the earth, hold

that the fire is a material one, in no way different from ours, except in intensity.

The fires of earth are for our use and benefit, but hell fire was created expressly for punishment. And when God calls a thing into being for a certain purpose, we may rest assured it fulfills the purpose well.

Now, as by death, the soul becomes entirely separated from the body, and will remain so until reunited at the resurrection, some persons ask how it can be, that a material fire, such as ours, could affect an object entirely spiritual, such as the human soul. We can no more explain this than we can so many other facts that happen every day under our eyes, whose truth we are still not at liberty to doubt.

It is quite evident that the soul may be made to suffer in this life, through the body, to which it is united, in a mysterious manner. When a man drops into a kettle of boiling syrup, his soul is in anguish, though the syrup, which produces the pain, and the body, by which it is communicated, are both material.

We might ask in the same way, how it is that matter acts upon spirit in this life, and spirit upon matter? We know by experience that such is the case; but by what process the nerves of the body communicate the pain to the soul, still remains, what it always has been, one of those things that doctors can't find out.

Now God, after having severed the connection in this life, can give to the soul new relations with fire, or any other material similar to those which we know it has here with the body. Hence the writer does not see that any inconvenience would arise from saying the fire of hell is a material one; more intense indeed, than ours, because made especially for the punishment of the wicked. Such is also the opinion of ST. THOMAS, and one certainly most conformable to the word of sacred Scripture.

But punishment by fire is not the only one the reprobate

endures. They shall be made to pass from the greatest extremes of heat to extreme cold, and vice versa, without experiencing any alleviation, but rather greater misery by the change. JOB xxiv, 19.

"He shall rain snares upon sinners," says the psalmist, "fire and brimstone, and storms of wind must be the portion of their cup."—Ps. x, 7.

Hence we may excuse that Methodist preacher "out west" who told his people, on a chilly, cheerless Sunday evening, in the depth of winter, that hell was a place of perpetual ice and snow, with storm following storm, and cold intense enough to freeze the eyes out of a polar bear. When called to task by some of his deacons, for the new departure, the preacher replied :

"What! man, would you have me tell the people, on such a night as this, that hell is a warm place? My object was to keep them from going there, and I did not suppose I would be likely to succeed by giving a homily on fireworks, such weather as this."

For the satisfaction of those bitter natures, who think a material fire would not sufficiently punish the reprobate, we may here state that they may, without incurring any note of heresy, take the word fire, not in its literal, but metaphorical sense, as meaning intense pain of any kind. The Church has not defined that the fire of hell is corporeal. And if there be anything else that a man is more in terror of than fire, he may figure to himself a hell plentifully provided with such an article; and he, in all probability, will encounter whatever is to him most terrific, in case it is his misfortune to be condemned to the City of Sorrow.

Along with the pain of sense, of which we have spoken, the reprobate also experiences in hell the pain of loss, and the gnawing of that worm which never dies.

All who have ever experienced grave disappointments, either in ambition, love or some other consuming passion,

know in what consists the pain of loss. It is great in proportion to the strength of the passion aroused, and the excellence, real or fancied, of the object sought. But no mere earthly disappointment can compare with that feeling of hopeless ruin felt by the damned.

Man's soul was created to know God, to love Him here, and to enjoy His presence and love hereafter. In his present state, however, this love for the *beautiful*, the *true* and the *good*, may, and very frequently does, stop short of the *summum bonum*, and takes to an inferior and even to a forbidden object. And, separated from the body and from the dross of earth, with increased knowledge, the soul seeing clearly there is no other object worthy of its love but God, flies to Him; but being repelled on account of sin, the feeling of loss is such that it would be impossible to now conceive its poignancy.

The reprobate see and understand how easily they could have saved their souls. The vanity of all things earthly lies open to their eyes, the glory of heaven they know now is worth all else, and then comes the dreadful thought, we could have gained it, and at a cheap price, but we have lost it, and lost it forever.

Remorse of conscience, the worm that never dies, is another of the pains of hell. This becomes, even here, so unbearable to the wicked, sometimes, that they lay violent hands on themselves. But in hell it attains its full growth and perfection.

Repentance, by which the sinner may liberate himself here from its gnawing, will there be no longer possible; for the worm dieth not and the fire is not extinguished.

The poetical hell of Dante will be the subject of our next.

CHAPTER LXXX.

DANTE'S POETICAL HELL.

DANTE ALIGHIERI, the father of Italian poetry, was born in Florence, A. D., 1265, and died at Ravenna, in the year 1321. He was the author of the *Divina Commedia*, a poem of such excellence as to have merited the praises of all men in every age, and one of the few that is destined to go down in admiration to the remotest generation.

The Divine Comedy is composed of three principal parts : The *Inferno*, *Purgatorio*, *Paradiso*. We shall here speak of the first only.

Before descending into DANTE'S poetical hell, it may interest the reader that we give a short description of the poet's personal appearance and habits.

DANTE was of medium size, with a long face and aquiline nose. His jaws were heavy, and the under lip such that it sometimes went beyond the upper. This is one of the signs of eloquence, but it does not follow that all those whose under lips protrude are eloquent men. Habits of thought made him round-shouldered, because, while in deep meditation, the head is thrown forward, and hangs. Most great men become similarly affected, on account of the same cogitative proclivities.

His eyes were medium sized, and brown in color, his beard and hair thick, curly and black. The face, which bore the stamp of genius, was thoughtful and grave, approaching to the melancholic.

One day, as he in company with a friend, was passing by one of the gates in the city of Verona, they overheard the following conversation between some old women, who sat there gossiping, knitting and enjoying the sun :

"Do you see that low-sized, curly-headed man over

there?" said one old hag to her neighbor; "he is the one that goes down to hell, and comes back whenever he pleases. And he has written a book about all he has seen and heard there." To which one of the others made reply: "Indeed it must be so—don't you see how curly his hair and beard is and how tanned his face and hands from the smoke?"

At hearing this, DANTE's under lip began to stretch, and a frigid smile passed over his countenance.

He was solitary in his disposition, gave much of his time to study, and had but few intimate friends. His dress was such as became a grave and consequential personage, and he was exceedingly temperate at table. Although eloquent he never sought the occasion to air his vocabulary, and did not orate until strongly requested. Let us now pass from his person to his works.

The *Inferno* is generally regarded as the most interesting part of the Divine Comedy. He opens by saying that, having lost his way at one time in a dark and lonely forest, some wild beasts he there saw, and of which he was afraid, kept him from going on high ground to see his way out of the labyrinth. While in this state of uncertainty, as well as terror of the beasts, he saw before him the figure of a man, to whom he called for aid out of his difficulty.

This person was VIRGIL, the Latin poet, who told him not to be alarmed, but to follow, and that he would show him through the infernal regions, then through purgatory, and finally, assured him that he would also be shown through heaven, by BEATRICE, a friend of DANTE, who had died sometime previous. The poet hesitated to undertake so long and dangerous a journey, but on being encouraged by his spirit friend, he finally consented. Following his guide they came to the gates of hell. And on these he found written the following terrible words:

"This is the passway to the City of Sorrow. This is the gate to eternal woe. Through me you enter the abode of the damned. Justice moved my creator. The Divine

Power, the Wisdom, by excellence, and the first Love made me. Before me nothing was created, and I continue forever. You who enter leave all hope behind."

No sooner had DANTE passed the gate, through which VIRGIL led him by the hand, than he heard the confused sounds of many voices. He was now in the vestibule of hell, where those who in life had been poltroons were punished. And their condition was so wretched that they envied the lot of every one else.

These poltroons, who were never alive, says the poet, and who, while on earth, were displeasing to GOD and to his enemies, appeared naked, and were continuously stung by hornesflies and wasps that were there.

Blood, and tears, and loathsome maggots streamed down their faces to the ground, and their weeping and cries made the darkness horrible. After this, the poet saw a vast concourse of people hurrying on pell-mell towards the banks of a gloomy river, at some distance off, and he asked his guide what all this meant. VIRGIL told him those were souls that had recently left their bodies, and, having been condemned, were on their way to CHARON's boat to be ferried over the river Acheron. While CHARON was slashing away with his oar at those who were slow about getting into his boat, DANTE and his guide approached the bank. But no sooner had the old ferryman set his eye on the poet than he recognized him at once as a person who had no right to be in his dominions, nor in such company.

"You must go back," said he, "and try it over again—this is no way for you to come and attempt to smuggle yourself across. My boat is not of the requisite tonnage for such as you."

While the old Commodore was thus trying to work himself up into a passion, VIRGIL gave him a nod, and told him not to take on so, that the affair was all right, and if not, that it would be made so. This calmed the old man's wrath, and the wrinkles between his eyebrows began to relax. Still

he did not say whether he would or not, but VIRGIL, knowing his customer, looked at the poet and bade him cheer up.

In the meantime, DANTE, overcome by weariness of body, and depressed in mind, on account of all he had seen, dropped down, exhausted, on the shores of Acheron and slept until awakened by a rumbling sound like thunder. He then discovered that, while asleep, he had been taken across the river into Limbo, which is the first and outermost of the nine circles of hell.

Here were to be found the souls of infants who had died without baptism, and of those who, before the coming of CHRIST, did not worship God in a proper manner. "Of whom I am one myself," says VIRGIL to our poet.

"But tell me," "I beseech you," said DANTE, "has any one ever escaped out of here within your time?" "Yes," said VIRGIL, "not long after my own arrival, there came one day an all powerful Being, wearing on His brow the crown of victory, who took away with Him the spirit of our first parent ADAM, and those of ABEL, NOAH, MOSES, ABRAHAM, JACOB and many others. These he took with Him to paradise." DANTE then goes on to state, that, having passed through a forest of these spirits, they entered a place of light, where they were met by HOMER, HORACE, OVID and LUCAN, all poets, who went with them to a castle, surrounded by seven walls, beyond which were the Elysian fields. Here all the great poets, orators, philosophers and warriors, of Paganism, communed with one another. There were HECTOR and ÆNEAS, the great JULIUS CÆSAR, and BRUTUS, who expelled the Tarquins from Rome. SOCRATES, PLATO and ARISTOTLE were also of the number, enjoying the refreshing zephyrs of the Elysian fields; and many others too numerous to mention.

DANTE, like a sensible man and a good poet, while not conceding to those heroes and sages, a place in heaven, yet avoids representing them as punished with the reprobate. Because those men had, in life, many noble qualities, which

we must admire ; and, rigorously speaking, we do not know whether they are in hell or not. Hence, in poetry, they may get the benefit of the doubt.

In our next we will tell of the things DANTE saw in the second and third circles.

CHAPTER LXXXI.

DANTE'S POETICAL HELL—THE ENTERTAINMENT GIVEN TO THE DIFFERENT BRANDS OF SINNERS.

After having explored the Elysian fields, where all the better sort of Pagans who lived before CHRIST, were allowed to run together and pass their days in happiness, chatting about old times, DANTE was next taken to the second circle.

Here the music began in earnest. Just at the gate stood MINOS, one of the infernal judges, who frowned and snapped at all who came there to be judged, and have their places assigned below.

Turning aside, for a moment, from the vast throng of wretches that stood awaiting sentence, each in his turn, MINOS cast a cold and contemptuous glance at the poet ; and simply bade him to *mind himself* ; that he was now on dangerous ground, and that he would have done better to have stayed away.

“And could you not have said so, without growling at him in such a churlish way, said VIRGIL,” as they passed inside the gate.

In this circle the luxurious got what they deserved. Their punishment consisted in being exposed to bleak and cruel winds, by which they were eternally swept around, and dashed against the place and one another, like fence rails in a cyclone.

Amongst these he recognizes Queen SEMIRAMIS, DIDO,

CLEOPATRA, and the beautiful HELEN, on account of whom Troy was taken and sacked.

The shade of the great ACHILLES, with that of PARIS, and more than a thousand others, were borne on the wind before him.

It is worthy of remark that DANTE, whilst according to HECTOR a place in the Elysian fields, among the favored of the Pagan world, thinks fit to put his conqueror in company with the reprobate, and a sharer of their woes.

This will not surprise any one who has read the Iliad. HECTOR is always the magnanimous and patriotic hero; brave as a lion, encountering danger, not through personal motives, but for his country's sake, and for a cause that is to him just and righteous.

ACHILLES, fearless and terrible in the fight, carrying everything before him, by valor and prowess, not seeking to gain his point by trickery, is yet vindictive, bloodthirsty and lustful. A savage in his instincts, he would give no quarter in war; still by nature a hero, he could never descend so low, as to attempt to advance himself by working on the sectional or religious prejudices of his countrymen. ACHILLES would have always left such a job to THERSITES and to such as our own Des Moines orator, ULYSSES.

Here also, in the second circle, DANTE recognizes FRANCESCA DA RIMANO, a celebrated belle in her day, who tells him, her greatest sorrow is the recollection of former joys, in her present misery.

The poet then passes into the third circle, where gluttons are punished. These he found condemned to trudge along in deep mud, while rain and hail poured down on them from above. Nor was this their only affliction. CERBERUS, the triple-headed watch-dog of Hell, kept them in continual alarm by his barking, and quickened their pace through the mire by an occasional nip.

After pitying their miserable condition, he arrives at the entrance of the fourth circle, where he finds PLUTO acting

as doorkeeper. VIRGIL having gained permission to pass, they enter, and find the prodigals and the avaricious engaged in pelting stones at one another. But, as he saw no good would come from an attempt to reconcile them, they proceed to the fifth circle.

There, in the stygian morass, they found all who in this life had been lazy, likewise the peevish and hot tempered, busy at work, fisting, clouting and kicking each other.

VIRGIL next introduces DANTE into the city of Dis, where heretics get their deserts. They were punished by fire, and stabled within furnaces, like those used now-a-days for cremating.

After having peeped into and passed by several of these summer-houses, our poet was taken to the seventh circle, presided over by the MINOTAUR.

On approaching the center, they came in sight of a river of blood, with high and slippery banks. In this stream were all who had died with the guilt of murder on their souls. They swam about like rats in a tub of water, trying hard to escape. But as soon as one got to the bank, and attempted to leave the horrible stream, an arrow from the bow of a centaur sent him reeling back into the current.

In another part of the seventh circle suicides, and those who had destroyed their own possessions received the reward of merit—the former by being changed into rough and knotty trunks, on which the harpies or buzzards roosted; and the latter by being chased forever, and without rest, by troops of hungry black dogs.

Three other species of violent characters, viz: the ungodly, the violent against nature, and the violent against art, here also repented of their follies. They were compelled to foot it through a desert of burning sand, while fire and brimstone showered down without ceasing on their heads.

When they had examined all the curiosities of the seventh circle, VIRGIL and our poet then slid down along the back of the triple-bodied Geryon into the eighth; which they

found to consist of ten dens, each tenanted by sinners of a different brand from the rest.

In the first were all those who, in life, had beguiled young women, or had lent aid to others for that end. Being naked, these dirty fellows were flogged unceasingly by furies, specially deputed for the purpose. In the second den were the flatterers of the great and powerful of this world. Their punishment consisted in being obliged to stand, or swim around in liquid of high smelling odor.

The third den had a floor with many holes, and sticking out of these our poet noticed a forest of shins from the knee. They belonged to those who had been guilty of simony; and to keep them warm, each had a fire kindled on the soles of his feet.

The fortune tellers hold the fourth den, and as their heads were turned completely about, their punishment consisted in being obliged to walk lobster fashion; amongst them, DANTE recognizes MANTO TEBANA, the reputed founder of the city of Mantua.

Swindlers and those who had embezzled the public money, or sold their country, were quartered in the fifth den, where there was a lake of boiling pitch, in which to slake their infernal thirst.

In the sixth den, all together in a squad, were the hypocrites, and their punishment consisted in being compelled to wear heavy capes and cowles of lead, gilt on the outside. Along with this, they were obliged to walk continually around the den, with heads cast down, and clasped hands resting on their paunches. Amongst them our poet saw CATALANO and LODERINO, two monks of Bologna, who appear, in DANTE's opinion, to have put too many extras on their piety, for which he rewards them with a place in the *Inferno*.

Highwaymen and serpents possess the seventh den; and those who gave false counsel are punished with flames in the eighth.

In the ninth were those who used their endeavors to spread heresy ; and also gossiping old women and scandal mongers. They were punished by having their members divided.

In the tenth and last den were counterfeitters of all kinds. These were punished by sickness, pestilence, hunger and thirst, bit one another, or were piled up like cord-wood in a shed.

Finally DANTE and his guide pass on to the ninth and last circle, which he finds divided into four spheres, the prisons of as many different kinds of traitors, all punished in a way corresponding to their merits.

In the fourth sphere he finds the inmates covered with ice, through which they shone like motes in a piece of amber. Some of them stood on their feet, others on their heads, and not a few were bent double, like boys playing leap-frog.

JUDAS ISCARIOT, with BRUTUS and CASSIUS, were among the ornaments of this place, and nearest Old LUCIFER himself, who appeared in the very center of hell, covered in ice up to the third rib.

The monster had three faces—one red, one mulatto, and one black—from beneath each of which grew wings like those of a bat, but larger than the sails of any vessel. From his six eyes poured floods of tears ; and his mouths, like hempbreaks, mashed the sinners, making their blood and other humors of the body to run down his neck and breast.

The eternity of punishment will be our next subject.

CHAPTER LXXXII.

HELL'S TORMENTS ARE ETERNAL.

We now leave the poets, and return to shake hands, once more, with the philosophers and theologians. Our subject, the eternity of punishment in the next life, is not pleasant food for contemplation. But, it is said, by good judges, to be healthy, if taken in moderation.

Eternity has four different meanings. Sometimes it is used to express a very long period of time. And, in this sense, the possession of the promised land by the Jews was called eternal. In the second place, that is called eternal which had a beginning but will have no end; as, for example, the angels and souls of men.

Thirdly, that is called eternal, but improperly so, which is indeed without beginning and without end, but not absolutely necessary; such as the free acts of the Divine will or intellect.

Finally, and in the strict sense, eternity may be defined as absolute and necessary duration, without beginning and without end. In this sense God alone is eternal. The definition of eternity most generally accepted is that of BOETIUS, who calls it "the entire and perfect possession, at one and the same time, of an endless life."

This suits our purposes well enough, and we may now proceed to show that the torments of the wicked are eternal, in the sense that they will not have an end.

We must here rely altogether on what God has chosen to reveal on the subject. Human reason, directed by the light of the natural law, might indeed lead to the belief that there ought to be a hereafter, with rewards for the good and punishments for the wicked. But that those torments should

be eternal, is something of which man could never be absolutely certain without the revelation of God.

The existence of a purgatory falls, to some extent, within the domain of reason; the existence of a hell, with endless misery, is as mysterious as it is terrible.

Therefore, since God is truth and cannot deceive, the whole question comes to this: Has he at any time declared the punishments of hell to be endless? We answer in the affirmative; and if they are not so, then revelation and Christianity are only a myth and a dream. God's veracity is at stake.

In ancient times He revealed His will to man through the prophets. Let us see what their testimony is on the subject. DANIEL xii, 2, says:

"And many of those that sleep in the dust of the earth shall awake, some unto life everlasting, and others unto reproach, to see it always."

ISAIAH, the prophet, lxvi, 24, speaking of the damned, uses these words:

"Their worm dieth not, and their fire is not extinguished."

In the book of Ecclesiastes, King SOLOMON, exhorting his people to repent, and make peace with God, while time is given, says:

"If the tree fall to the south or to the north, in what place soever it shall fall, there shall it be."

The tree here spoken of is the human soul. At the period of its separation from the body it falls, either to the north or south, that is, it goes to heaven or to hell. And just as God allows the dead tree to remain where it has fallen, so does he also permit the soul to lie forever in that bed which in life it had prepared for itself.

Heretics who deny the existence of a purgatory, sometimes bring forward this text as a proof that there is no intermediate state in the future life.

Two backwoodsmen, one a Catholic and the other a heretic, had a discussion on this point, some time ago. They

were neighbors, out cutting cord-wood, one on this and the other on that side of the fence.

"Look here, BOGGS," said MURPHY, "they tell me you had a strange preacher down at the Forks, last Sunday." "Yes," answered the other, "and he's a buster, I tell you he is. The way he laid down the law, slapped the Bible and kicked the pulpit, was a caution." "Well, what did he say, anyhow?" "Oh, I couldn't tell you a tenth of it. He's a man just out of college, and uses the biggest kind of words. You'd have to keep a dictionary open beside you all the time, in order to understand him. Nearly every woman at the meeting was excited: and you never heard such talk as there was about him, among the people going home." "But," said MURPHY, "don't you remember anything at all that he said?" "The only thing I can now call to mind is, that towards the end of the sermon he gave you Catholics a terrible rating." "Why so?" said MURPHY. "Don't you believe in purgatory?" asked BOGGS. "We do," said the other. "Well, that's the first time I ever heard the word mentioned, and the preacher proved, out of the Bible, that there is no such place. Whichever way the tree falls it stays there." "That's all true enough," said MURPHY, "provided it falls; but you know the tree sometimes lodges." "I never thought of that," said BOGGS, "and the next time the preacher comes out here, I'll tell him so. Anyhow, he appears to me to be trying to make too big a man of himself, and somebody ought to take him down."

Thus far those rustics. Let us return to ourselves and to this subject.

The Saviour has told us, in express terms, that the torments of the reprobate will never end. "Depart from me into everlasting fire," Matt. xxv, 41, is the sentence he will pronounce on them at the last day. "And these shall go into everlasting punishment, but the just into life everlasting." v, 46.

It is worthy of remark, that the torments of the wicked are here pronounced everlasting, in the same sense that the joys of the elect are declared eternal. The text alone ought to be sufficient to put to rest forever any controversy on the subject. But we will add a few more in confirmation of what it expresses :

“If thy hand scandalize thee, cut it off; it is better for thee to enter into life, maimed, than, having two hands, to go into hell, into the fire that cannot be quenched.”—Mark, ix, 42.

“Amen. I say to you that all sins shall be forgiven unto the sons of men, and the blasphemic where with they shall blaspheme, but he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.”—Mark, iii, 28-29.

These are the words of CHRIST Himself, as they are found in the writings of men inspired by the Holy Ghost.

Not long ago, the writer saw, in one of the daily papers, a sermon or essay, in which the speaker alluding to those texts, had the assurance to tell his hearers that the Apostles and evangelists did not accurately report what the Saviour had said on this subject. And no doubt, if CHRIST Himself were to appear and say to the orator or preacher that they had given His words correctly, he would even then contradict.

Such is the awful blasphemous stupidity of some men, who have faith only in themselves, and in their own puny reason. They would argue with the Omnipotent, chide Him for allowing such a relic of barbarism to exist, in this enlightened age.

The Catholic Church bears testimony to the eternity of punishment, and in doing so, she only repeats, from age to age, what she had heard from the lips of her Divine Founder.

When, centuries ago, the celebrated ORIGIN, a man of immense intellect, began to surmise, out of the goodness of his heart, that the torments of the demons and of the reprobate might some time have an end, the Church in the general council, came to the front, and solemnly declared such a

doctrine heretical, and in contradiction to the truth, as taught by CHRIST and the Apostles.

Should any of our readers desire to see what the most ancient Fathers have had to say on the eternity of punishment, they will find many and appropriate extracts from their works, in PETAVIUS, concerning the angels, book iii, chap. 8.

Finally, let us conclude, by saying that eternal torment is a mystery. One that we are bound to believe, because the supreme Truth has revealed it. A punishment that is just, because inflicted by infinite justice. Let us not, however, tell our neighbors they do not reason, because unable to understand it.

Eternal misery is above reason, altogether within the domain of revelation. For its truth, we have only that faith which is the argument of things that appear not.

Human reason and human justice might be content with giving a warm corner in purgatory for a century or so. But the justice of GOD is infinite.

In our next we will take up and sift some popular objections.

CHAPTER LXXXIII.

ANSWERS TO SOME OF THE OBJECTIONS AGAINST THE ETERNITY OF PUNISHMENT.

The good as well as the wicked have very serious objections to being tormented forever in the next life. And, of the two, the saints appear more opposed to it than the sinners.

But the former seek to destroy the effect by attacking the cause, which is sin; whereas the latter wish to abolish the effect without attempting to remove that, for the punishment of which hell was called into existence.

The saints are here decidedly the wiser and better logicians.

But the entire depth of their wisdom will not appear until death shall have exposed all the fallacies that the world, the flesh and the devil have woven.

Let us see what reasons are sometimes brought forward against the doctrine of eternal punishment.

“God,” said an acquaintance to the writer, a few days ago, “placed me in this world, without my knowledge or consent; He gave me a propensity to evil, almost from my birth, and, as I increased in years, my inclination to sin grew stronger. Now, as I made no contract with the Lord to keep His commandments, in consideration of happiness hereafter, is it not unjust that He should punish me eternally for not observing a law that I never accepted, and one, moreover, that I am continually tempted to violate, on account of a disposition and propensities that He has given me?”

Our philosopher spoke this with such an air of assurance and earnestness as to leave no doubt that he imagined the Almighty entirely in the wrong, and he a much persecuted man indeed.

Let us take up his case and examine his grounds of complaint; because, though fallacious, they would appear specious enough to a man with some desperate project in contemplation.

First, of all, we ask: Had God a right to create our philosophical wise-acre? This will not be denied by any one who admits that a potter is at liberty to make a crock out of clay that belongs entirely to himself.

Second, Had God the right to impose upon him the observance of a law without his consent? Right reason can give but one answer. Even human society claims the privilege. And the hangman would grin serenely at the simplicity of a culprit who should object to the rope, on the ground that he never gave his consent to the law that made murder a capital offense.

God, though all powerful, could not create a being and

make it independent of Himself. He alone is self-existent and independent. All things else must bow before Him. LUCIFER fell when he said, "I will not serve." And it is the same spirit that animates his followers. They would have God to conform to their notions, not they to His law.

When, some five months ago, a notorious pulpit thumper, of Brooklyn, declared that he did not wish to go to heaven presided over by a demon, who swept people into hell like flies, without taking the trouble to kill them, he spoke out of the pride of his heart, and impiously took upon himself to judge the Omnipotent and to condemn Him. He made his own God, as did the Pagans of old. Or, rather, he imagined one, who should be a servant and factotum to his creatures, but without the privilege of finding fault with anything they chose to do.

To criticise the providence of God is an attempt to defy one's self. It springs from pride, of a stolid and morose character, and is founded on ignorance of who God is and who we are.

"Almost from my birth I had evil inclinations," says our philosopher. Very true indeed, "the imagination and thought of a man's heart are prone to evil from his youth." This is one of the effects of original sin, by which man was stripped of supernatural gifts, and wounded grievously in natural endowments.

But what follows from it? Are we to admit that, because there is a propensity to evil in the human breast, no crime is imputable to the evil doer? Such a doctrine would upset all law.

If the inclination to wickedness were of a nature that it could not be resisted, then, indeed, man would not be responsible before God for his crimes. Let us put the case in this way: Can a man avoid giving to another the honor due to God; can he avoid taking the holy name in vain; doing servile work on Sunday; dishonoring his parents; murder, hatred and revenge; adultery, fornication, theft, evil

thoughts and desire? We ask again, can a man avoid these things, if he wishes to do so?

He who says he cannot, is, by his own confession, a dangerous character, and ought to be put at once either with the convicts or the lunatics.

From all we can learn, it would appear that the Supreme Being intended that man's life here on earth should be a warfare. And the Apostle says that "no one is crowned except he who has legitimately fought."

Again, says this man who does not admit eternal punishment :

"I have at home a son, who has come to the age of reason, and he sometimes afflicts my heart sorely, by his reckless manner of life. He steals from me and robs me of everything he can lay his hands on, and spends the proceeds with companions as wayward as himself. He refuses to work or assist me in any way, and goes so far as to even threaten my life, unless I give him of my substance to waste upon harlots. Yet, notwithstanding all that, I could not see the boy go to the penitentiary, even for a year—not if it cost me three-fourths of what I am worth. Now GOD loves us more than a father can love his child, and we cannot do Him any injury, nor diminish His happiness, as my unfortunate son does mine. As I am not more merciful than GOD, I cannot believe that He will punish His children for all eternity in flames; when I could not reconcile myself to the idea of seeing my boy in the State's prison for only a very few months."

We may reply: Very likely, you have precisely such a boy as the one you speak of. You are exactly the kind of a father to own a lad of his description. You teach him there is no hell, and he does all in his power to teach you that the Almighty made a mistake in not creating one.

But let us come to a direct answer. The two cases are not parallel. GOD loves man, it is true, with more than an earthly parent's love. But His justice is commensurate

with His love. Destroy that—have Him to make no distinction between the unjust aggressor and his victim, and you have a Deity altogether different from the one that now deserves our adoration.

Parental affection is, by a wise law of nature, very strong in the human breast; so powerful as sometimes to smother all opposing considerations. Still, history gives us some examples of men in authority condemning to death their own offspring, for violation of law, and we praise the justice that could make so great a sacrifice.

Shall we expect less of a being infinitely perfect than can sometimes be found in man? The attributes of God do not clash, the one with the other, as do the passions and weaknesses of His earthly images.

Hence, this man's mode of acting towards his wayward son is by no means a safe criterion. If his justice were on a par with his love, the boy would long ago have been occupying a position in the institution that has sashes without glasses.

Another objection against the eternity of punishment is sometimes put in the following way :

Man, inasmuch as he is a finite being, is incapable of an infinite act, either for good or for evil; and, as the measure of punishment ought not to exceed the measure of guilt, so an endless torture ought not to be inflicted on account of a deed done in a moment of time.

We reply : Very true, man, regarded absolutely, is incapable of anything infinite, but his evil deeds, inasmuch as they are directed against God, who is infinite, acquire thereby a corresponding malice, which calls for an endless retribution. Moreover, though the act which constitutes a mortal sin may be consummated in a moment of time, its formality continues until it is repented of.

And, as man's time of probation is limited to this life, if he should die in mortal sin, having passed over the entire way to the end of the pilgrimage, where change, in his

moral condition, is no longer possible, the sin in which he has died, becomes an everlasting one, deserving endless punishment, according to its malice.

Our next will be about the condition in the next life of infants who depart without baptism.

CHAPTER LXXXIV.

WHERE UNBAPTIZED INFANTS GO AFTER DEATH.

In the future life there are three places to sojourn—heaven, purgatory and hell. All who die must pass into some one of these three states. Those who have never soiled the white robe of baptism; those who had shed their blood for the faith, and those who have done adequate penance for their sins, in this life, go at once to heaven.

All who die in mortal sin are immediately swept into hell, while persons who depart with lesser sins, called venial, or have not satisfied the Divine justice for their transgressions, are quartered in purgatory.

Thus far everything is clear. But where do the souls of infants who die without baptism, go? Answer: They go to hell. That much also is defined by the Church, and the logical consequence of what is taught in the Scriptures. Let us come to the proof.

In the Fourteenth Ecumenical Council, held at Lyons, A. D., 1274, and in that of Florence, A. D., 1439, the following was defined to be part and parcel of the Catholic faith: “We believe that the souls of those who die in mortal sin, or in original sin alone, go at once to hell, to be punished according as each deserves.” [*Pœnis tamen disparibus puniendas.*]

The Scriptures teach the same doctrine. From them we learn that men are born in sin, and that nothing defiled can enter heaven.

Hence, as infants cannot be freed from original guilt in any other way than by baptism, either of blood or water, it follows that if they die before having been baptized, they cannot be saved. "Unless a man be born again of water and of the Holy Ghost, he cannot enter the kingdom of God." John iii, 5.

Let us take a few texts of Scripture, and see how clearly the doctrine of original sin is laid down in our sacred writings. JOB xiv, 4, addressing GOD, says: "Who can him clean that is conceived of unclean seed?" In Psalm l, 7, King DAVID, says: "Behold I was conceived in iniquities, and in sins did my mother conceive me." ST. PAUL, Romans v, 12, teaches the same doctrine. "Wherefore," says he, "as by one man sin entered into the world, and by sin death; and so death passed unto all men in whom all have sinned. Therefore, as by the offence of one, unto all men to condemnation, so also by the justice of one unto all men unto justification of life."

Again, 1 Cor. xv, 21: "Death came by a man, and by a man the resurrection of the dead. And as in ADAM all die, so also in CHRIST all shall be made alive."

These various texts show that men are born in sin and cannot see the face of God until cleansed therefrom.

Having now given all that is of faith on the subject, we may next go into some speculations. The idea most persons have of hell is, that it is a pool of fire in which all are huddled together and punished in the same manner, and to the same degree. This is false, and conflicts with the justice of God, who will render to every man according to his works. For, as in our Heavenly Father's house there are many mansions, each corresponding to the merits of its occupants, so in Hades, there are various grades of punishment, to correspond with the iniquities done in the flesh.

Not long ago, while the writer was at a certain place, on missionary duty, a house was pointed out to him, where

lives a man whose ideas appear to be somewhat bemuddled on this point.

“I know,” says this desperate wretch, “that after death I will go to hell, and what’s the use in trying to be good, or to avoid doing evil, provided I keep out of the penitentiary, and away from the hangman?”

Quite correct, on the supposition that hell is the same for all. But there is where the mistake lies. The greater the iniquity, the more intense the retribution. This brings us to the aforesaid speculations on the condition of infants, who have died without baptism.

In a matter of this kind, before obtruding our own views, we prefer to give those of others. ST. AUGUSTINE, whom nearly all the other Latin fathers have followed, was of opinion that the souls of unbaptized infants are punished with eternal fire, but with heat so mild, that one cannot determine whether existence is to them acceptable, or the reverse.

Cardinal NORRIS, who wrote a commentary on the works of ST. AUGUSTINE, goes more into particulars. NORRIS says their pain is of the lightest and mildest character, the fire warming the little creatures, and giving some annoyance, but not so as to scorch them.

The writer does not know where this most eminent Cardinal got his thermometer or how he managed to bring the matter down to such a fine point. Yet, he is entitled to his opinion, where the Church has not spoken.

The Greek fathers amongst whom ST. GREGORY NAZIANZEN, and ST. GREGORY, of Nyssa, differ with the Latins, in admitting only the plan of loss, and opining that those infants endure no pain of sense whatever.

The schoolmen and theologians do not accord any better among themselves on this point than do the Fathers. Some have gone so far as to affirm it is of faith that unbaptized infants are punished with the pain of sense, whilst others, such as VASQUEZ hold the contrary opinion, maintaining,

with some of the schoolmen, that it is of faith that such infants suffer only the pain of loss. The latter opinion is the one now most generally held.

Let the reader, however, bear in mind that it is by no means of faith, and consequently we cannot be absolutely certain about it.

Respecting this pain or loss which unbaptized infants endure, in the future state, our theologians also dispute among themselves. BELLARMINE, and some others are of opinion that they experience a certain feeling of sadness, on account of the loss of the beatific vision, whereas, St. THOMAS denies it in toto.

AMBROSIVS CATHARINVS not only exempts the little ones from all pain, but grants them in his generosity, a natural beatitude. And this opinion does not conflict with our holy faith. We may hope AMBROSIVS is right, but he may be wrong. And this should be a warning to all Christian parents, who have at heart the eternal happiness of their children, to see that so far as in them lies, they do not depart this life without the sacrament.

There is no question about the happiness of baptized infants in the next life. They certainly enjoy the vision of God. But there is considerable diversity of opinion in regard to the unbaptized. Moreover, CHRIST commanded the Apostles to baptize all nations, and when a command has been given, there is a corresponding obligation to obey.

St. THOMAS AQUINAS, quæst. v, de malo, goes on to show how infants, dying without baptism, though deprived of the beatific vision, still are not affected with sadness, on that account. Those souls know they were created for a certain happiness, but they are not aware that such bliss consists in the clear vision of God, and that they are excluded from its enjoyment on account of original sin.

Hence, they are free from all sorrow, but are excluded from that ineffable glory which the sacrament of baptism would have opened to them.

How sad to think that, even in a country like this, where the name of CHRIST is known, and where ignorant sects rant so much about baptism, yet thousands of little children are allowed to perish yearly without having had poured upon them the waters of regeneration.

Let us, in conclusion, admire the true Church, that grand old institution that speaks to man in the name and by the authority of GOD, and defines, with infallible clearness, his duty to his Maker, to his neighbor, to himself, and to his children from the cradle even to the coffin.

Purgatory will next claim our attention.

CHAPTER LXXXV.

CONCERNING PURGATORY.

Having finished our explorations of hell, we next come to purgatory. It may be defined as a middle state of souls suffering for a time on account of their sins.

Let us begin with a statement of what the Church teaches on the subject, and what we are in consequence bound to believe; then, having finished our task, we can devote the remainder of the time to speculation.

Rigorously speaking, there are only two things that we, as Catholics, must believe in regard to the place or state in question. First: That it exists. Second: That the souls therein detained are aided by our prayers and by the sacrifice of the mass.

Any one admitting those two points may then give full play to his imagination; figure to himself a purgatory according to his fancy, and no one will have the right to call him a heretic for doing so. Such is the length of his tether, and such the circle within which he is allowed to prance and caper.

There are as many different opinions in regard to the

location of purgatory as there are with respect to the site of Pluto's gloomy realm.

Some imagine it to be within the earth, and not far off from hell; others, that it is on the surface of our globe, and that each one is punished in the very locality where he committed the worst, or the greatest number of his sins.

Neither do we know what kind of punishments those souls are compelled to endure, nor how long a time they have to stay. Fire is the safest word to use in this connection, and, as to the limit or term of imprisonment, it is better not to be too exact.

Soto, a theologian of some reputation, thought ten of our years sufficient for all purgative purposes; whereas, there are others who defer the time of grace and deliverance, for not a few, until the morning of doomsday.

Purgatory will certainly continue until that period. But it does not appear reasonable to the writer to suppose that an individual man is detained there many centuries, nor even for any great number of years. Intense pain and short time would answer the purpose quite as well as the sting of a bee fifty times a day, with ten centuries to endure such annoyance.

We might, also, at this point, raise the question as to whether the punishment of all are of the same intensity in purgatory.

At first sight it would appear that they ought not to be, for the sins of men vary in malice and in number. But, on a second thought, when we recollect that God can so grade the time as to give each the salting he deserves, we will readily see that no absurdity would follow from saying that all now in purgatory suffer alike, or to the same degree of intensity. From this it does not, however, follow that the instrument of punishment must be the same for all.

Two men here may suffer equally—the one from the toothache and the other from cramp colic. We may now proceed

to establish the fact that there is a purgatory, and that the souls in it are helped by our prayers.

The best argument on this, as on all other questions touching faith and morals, is the authority of the Church. And, in reasoning with heretics, that point ought to be particularly insisted upon. It is the Church that teaches. To it was confided by the Saviour the task of preserving pure, and propagating through the ages, all that God has revealed as necessary to salvation.

On occasion we make use of the Scriptures in arguing with heretics. But the most confounding argument of all is to establish the fact that CHRIST founded a Church, that He commissioned it to teach all nations, that He made it infallible and indefectible, and that the Church thus founded and endowed, is the very same as that of which LEO XIII, is to-day the acknowledged head.

These facts can be established with the greatest ease. Hence, even though we should grant that not even one word nor allusion to purgatory could be found in the Scriptures, the doctrine would still be credible, for the Church teaches it. And the Church has preserved a knowledge of all that CHRIST taught; whereas, the Scriptures contain only a portion of what God has revealed to man.

The first bishops of the Catholic Church, viz: the Apostles and Evangelists, wrote the New Testament; but they did not reduce to writing all that CHRIST taught, as many important truths have been handed down by tradition.

The Fathers of the Council of Trent, Session vi, canon 30, treating of justification, speak in the following unequivocal terms of purgatory.

“If any one says that by the grace of justification the guilt and eternal punishment are so remitted to the penitent that no future temporal punishment remains to be endured either in this world or in the next life in purgatory, before entering the kingdom of heaven, let him be anathema.”

Again, Session xxii, canon 3.

“If any one says that the sacrifice of the mass is not propitiatory; that it ought not be offered for the living and the dead, for sins, chastisements satisfactions, and other necessities, let him be anathema.”

From these canons we learn that when one has committed a mortal sin, he must suffer a temporal punishment either in this world or in purgatory; even after the sin itself has been forgiven in the sacrament of penance. The heretics of our time deny this, and maintain that when God pardons a sin He also remits the punishment.

Hence, according to their system, the robber who has spent his life in pillage, murder and iniquity of every sort, if he repents the instant before death, will escape all punishment for his crimes and go straight to glory. This does not look reasonable. It is not rendering to man according to his works. Our opponents point to the parable of the prodigal son, who was received with open arms on his return home by his father; but the two cases are not parallel.

The prodigal suffered for his evil deeds in this world, by having been compelled to herd with swine and endure hunger. The one under consideration is that of a successful rogue, who has cheated, robbed and killed, and yet escaped punishment in this life.

Is he to get off free also in the next? Not if GOD is such as He has revealed Himself to be. When ADAM sinned he was forgiven, on repentance, but he had to suffer temporal punishment.

King DAVID offended GOD mortally, by murder and adultery; and though the guilt and eternal chastisement were here also condoned, yet he did not escape, for he had to bear temporal woes, sent him because of his crimes.

Having, therefore, once established the fact that GOD forgives the sin and eternal punishment due to it, upon repentance, without exempting the sinner from temporal chastisements, we have the strongest argument for the existence of a purgatory.

For as the sinner who becomes reconciled on his death-bed

has not done penance in this life, he must do it in the future state. Not in hell, because he is made by repentance the friend of God; not in heaven, for there is all happiness, consequently in purgatory.

The custom from the earliest ages of offering up prayers and sacrifices for the purpose of the faithful departed, approved by the same Tridentine Fathers, is also a proof of the belief in the existence of a middle state.

We here give a few quotations from some very ancient writings, which show what was the belief in primitive times regarding purgatory.

ST. DIONYSIUS, the Areopagite, the man whom ST. PAUL converted at Athens, in his tract on the Ecclesiastical Hierarchy, chapter 7, speaking of a portion of the public service, says :

“The venerable prelate, approaching, goes on with a holy prayer for the dead; he prays the Divine clemency to great pardon to the deceased for those sins committed through human frailty, and that he may receive a place in light and in the land of the living.”

This is as clear a case of praying a man out of purgatory as any one can ask for. And DIONYSIUS, who indorses it, was a convert of ST. PAUL. Again, TERTULLIAN, De Corona, chapters 3 and 4, says :

“We make oblations for the dead, on the anniversaries of their death. (*Pro natalitiis annua die.*) If you seek a Scriptural precept for this, you will not find any; tradition is the author of it, custom confirms it, and the faith observes it.”

A splendid proof of the belief in a purgatory among the primitive Christians, may also be found in the acts of ST. PERPETUA. To quote the entire passage would take up too much space. But we give the substance.

She relates how she saw, in a vision, her brother DINOCRATES, seven years of age, suffering in purgatory, and that after she had prayed for him, his pains entirely ceased.

We do not think it worth while to give quotations from any of those Fathers that lived after the second century; and to quote a modern writer would of course be unneces-

sary. Even heretics admit that the belief in purgatory goes back to the second century. We know it does, and beyond that period.

There are also many passages of scripture that confirm us in this constant belief, which may be used in disputing with heretics. In Matthew xii, 32, CHRIST says :

“Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost it shall not be forgiven, neither in this world nor in the *world to come*.

A pretty clear proof we should think, that there is a purgatory. For in heaven there is no sin to be forgiven, and out of hell there is no redemption.

In Acts ii, 24, ST. LUKE speaks of CHRIST as having “loosed the sorrows of hell.” What more natural interpretation can be given to this than the liberation of those souls who died in venial sins before His coming.

No one went to heaven before CHRIST. The good were all in an intermediate state. Let the heretics tell us when that ceased to exist?

Again, 1 Cor. iii, 13, ST. PAUL says :

“The fire shall try every man’s work: . . . if any man’s work burn, he shall suffer loss, but he himself shall be saved, *yet so as by fire*.”

Hasn’t this being saved by fire something of the smell of purgatory about it?

We might also cite many more passages of scripture in which allusions are made to a middle state, but let one other suffice. MACHABEES ii, chap. xii, 46. The inspired writer says :

“It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins.”

This shows that the Jews before CHRIST believed in purgatory, and they were taught by prophets sent directly by God to lead them in the true way.

We will speak in the next chapter of the resurrection of the body.

CHAPTER LXXXVI.

THE RESURRECTION OF THE BODY.

That the bodies of all men will, on the last day, be reunited with their souls, and arise from the dead, is an article of faith taught by the Church, and believed by the faithful from the beginning.

The heretics of the present day also believe this truth, but Infidels, out of a spirit of contradiction, like the man who used to button his coat behind, will not admit, nor listen to a doctrine.

We will therefore, in the first place, show that the resurrection of the body is a part of Revelation, in the second, that it is conformable to right reason; in the third, we will answer some objections; and in the fourth, indulge in speculations concerning the qualities of the body after the reunion.

Centuries before the birth of CHRIST, JOB, inspired by the HOLY GHOST, gave expression to his belief, in the following words:

"I know," said he, "that my Redeemer liveth; and on the last day I shall rise out of the earth; and I shall be clothed again with my skin, and in my flesh. I shall see my GOD; whom I myself shall see, and my eyes shall behold, and not another; this, my hope, is laid up in my bosom." JOB, IX, 25, 27.

JOB was a cotemporary of MOSES, as is generally supposed, and lived about fifteen hundred years before CHRIST.

We may presume that in the above quotation he expresses not only his own belief, but also that of his time, in a resurrection.

That the Jews, who lived a century and a half before the Saviour's birth, were in a like manner possessed of the same

hope, we have proof in the second book MACHABEES, xii, 43, where it is stated that JUDAS MACHABEES, after one of his battles with the army of King ANTIOCHUS, sent money to the temple at Jerusalem, to have sacrifices offered for the sins of those who had fallen in defense of their faith and country, "thinking well and religiously," says the scripture, "concerning the resurrection."

We may here observe, however, that about one hundred years before the period in question, there sprang into existence, among the Jews, a sect called the Sadducees, who denied the immortality of the soul, the existence of angels, and also the resurrection of the body.

The Sadducees were never very numerous, but they were rich, and for the most part office holders.

They maintained that GOD rewards men for their good deeds, and punishes them for their vices, in this world. And as things went well with them here, they esteemed themselves the pick and choice fruit in the Lord's vineyard—his own especial pets and favorites.

These modern writers and speakers, who measure a nation's sanctity by its temporal prosperity, are all Sadducees in principle. Occasionally they may come in contact with the Saviour. And it was they who proposed that well-known puzzle of the woman who had been married consecutively to the seven brothers.

They asked whose shall she be in the resurrection?

He had but little patience with such malicious blockheads. Hence he cut them off short, by saying that the mistake was due to their ignorance of scripture and the power of GOD. Then he quoted a passage from the Penteteuch, the only books admitted by the Sadducees, to show that there would be a resurrection:

"Have you not read," said he, "that which was spoken by GOD, saying to you: I am the GOD of Abraham, and the GOD of ISAAC, and the GOD of JACOB. He is not the GOD of the dead, but of the living."

The Saviour, in arguing with his opponents, did not waste words, but often confounded them by a single question.

The Apostle PAUL teaches the same doctrine in all those places where he introduces an antithesis between the sin and death we inherit from ADAM, and the justification and life we gain through CHRIST. Now, his argument would not be complete without the resurrection of the body. Consult Romans v, 12-21; Hebrews, ix, 27-28; 1 Cor., xv, 20.

He also warns his Disciple TIMOTHY, whom he had made Bishop of Ephesus, to beware of those who deny the future resurrection, by maintaining that it has already taken place. II Tim., 2, 16.

The same is also clearly laid down in John, v, 28:

“Wonder not at this,” says the Saviour, “for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God.”

It is quite evident that reference is here made not to a spiritual, but to a corporal resurrection: for the spirit is presumed not to be in the grave, but only the body.

Thus we have seen that the resurrection of the body is a revealed truth. It cannot, therefore, contradict reason, though it may be above it.

Three of the most ancient Fathers of the Church—ATHENAGORUS, IRENEUS and TERTULLIAN—have spoken of this subject in such a way that but little more remains to be said.

We shall here only give the reasoning of TERTULLIAN, as it includes that of the other two. In his book (*de Resurrectione Carnis*) he treats the subject in the following masterly way. We, of course, do not pretend to give anything more than a synopsis.

His first argument is this: The flesh or body is worthy of a resurrection, therefore it will arise. He proves its worthiness.

First, because the body was created by GOD to the image of His Son, who was to come

Second, the body is worthy, because it is the casket of the soul created to the image of God.

Third, the body is the companion and partner of the soul, whether in virtue or in sin, hence it ought to be a sharer of its glory or pain.

Fourth, the body is worthy, because through it the soul receives the graces of the Sacraments, practices the Christian virtues, and gains the crown of martyrdom.

TERTULLIAN'S second argument may be expressed as follows: GOD can cause the body to rise again, and as it is worthy, therefore He will raise it to life. That GOD can cause the body to rise, will not be questioned, since he created it; and it is no more difficult to resurrect than to create.

His third argument is that the whole man ought to appear before GOD to be judged, as it was the whole man that lived here on earth.

In the fourth and last place he argues that, inasmuch as CHRIST died for man, he will save not only his soul, but also his body. For CHRIST came to restore all that ADAM had lost. And, as in the first ADAM, we lose the life of the body, so in the second we regain it.

These form the principal arguments, drawn from reason, for the resurrection of the body, and certainly no better ones are known to the writer.

Let us now take up a few objections. They may be reduced to two principal ones.

First: Take the case of a cannibal, or man-eating savage, who has fed for a dozen years on "long pig." At the resurrection, how will those who were eaten get back the substance of their bodies from the Cannibal, since, by a process of nature, it has become a part of his body? In other words, which of them will rise with the flesh that was eaten?

Secondly: It has been demonstrated that there is a total change in the human system every seven years, so that there

is not, except by accident, one particle now in our composition that was there seven years ago.

Take then a man who has departed this life at the age of forty-nine. Such a one evidently had in this life seven different bodies. Which of these will he have at the resurrection? Or will he arise with all seven, and so present before the judgment seat the appearance of a man who had been brought up on beer and whale-blubber?

These are tart questions, but we shall attempt to answer them. Let us suppose the Cannibal spoken of ate his man just seven years ago; it is then evident that Mr. LONGPIG could now arise with the same body he had when eaten, as not a particle of it is to be found in the savage.

Again, suppose the cannibal had died one month after having eaten LONGPIG, then he (LONGPIG) could arise with the body he had seven years previous to his capture, and still it would be the same body he had in this life.

A little more difficult case is the following: Suppose a young cannibal, six years of age, should eat LONGPIG's son, also of six years, and die of the meal; it is evident, in this case, that neither could take the body he had seven years before.

This case, however, when looked closely into, does not present as much difficulty as at first sight. If the essence of the human body consisted in its retaining always the same molecules or particles of matter, then indeed there would be a difficulty, for the same molecules have evidently formed part of two distinct human beings; but, change of substance in the human body no more destroys its essence, than change of water does that of a pond.

Hence, God could supply extraneous particles where there was a deficiency, without in the least affecting the identity of a given body. The reader will not admit that he has lost his identity within the past seven years, even though there has in that time taken place a total change in the particles that make up his body.

The *stamen originale*, as philosophers call it, is still the same. Moreover, personal identity principally consists in the interior sentiment, which renders testimony to us that we are the same persons now we were seven years ago, or from infancy.

We defer until the next chapter some speculations on the qualities the body will possess after it has risen.

CHAPTER LXXXVII.

THE CHARACTER AND QUALITIES OF THE BODY AFTER HAVING ARISEN FROM THE DEAD.

Having shown that the body will surely arise on the last day, we now come to examine into its character, and to speculate on the qualities it will possess.

First of all, it may be laid down as certain that men will rise immortal.

The necessity of dying came by the sin of ADAM. But CHRIST, by His passion, restores to us all that we lost through the first man.

Hence, at the resurrection of the just, it will be as if ADAM had never sinned. The defects in nature, caused by his fall, will be repaired.

The death of CHRIST destroys death; at present in its cause, and hereafter in act. "O death, I will be thy death," Osee, xiii, 14. "And the enemy death shall be destroyed last." I Cor., xv, 26. "CHRIST, rising again from the dead, dieth now no more." Romans, vi, 9.

His resurrection is the type of what ours will be. If men died again after the resurrection, it could not be said with truth that CHRIST conquered death. But he has triumphed over it. At the resurrection men will rise with the proper proportions.

And the Great Sculptor, who chiseled to perfection the first

man, will remedy the defects of nature in His descendants. What a consolation this to the decrepid and time-worn of our race, who have outlived youth and its charms, to know that they will again be made as good as new; that long lost teeth will be restored, wrinkles and crows' feet smoothed away forever, and raven tresses take the place of dyed hemp and scanty locks! It will be a great day for the ladies. Yea, verily.

After the resurrection there will be no further need of food nor drink, neither shall there be marrying nor giving in marriage.

The former are necessary now to counteract the waste continually taking place in the human system. But, in the resurrection, men will arise with incorruptible bodies, and the proper quantity of matter to each, incapable of increase or diminution thereafter.

"It is sown an animal body, it shall rise a spiritual body," says ST. PAUL, I Cor., v, 44. As food and drink sustain animal life here, thus shall the immortal spirit keep the body in everlasting youth hereafter.

So also in this life, as individuals die, marrying and being given in marriage is a necessity to prevent the extinction of the species.

But in the future life, the individual being free from death, the species cannot become extinct, and hence there will no longer be a necessity for the nuptial tie.

There will be, however, a distinction of sex in those who arise, for this is one of the essentials. Some have thought otherwise, but their opinion appears to have but little or no foundation.

It troubles many curious people to know whether negroes will rise black and greasy, as in this life. While we do not approve of the spirit in which such questions are generally asked, still it may interest the reader that we give our views on the subject.

First of all, it is well to bear in mind that he whom GOD

judges worthy of a place in heaven, will be fit company for all he finds there before him, or may come after—even though his pelt were as tar.

The writer, however, does not think that those of the race of HAM, who shall have the good fortune to be with the just, will rise with those defects of feature and color which are here observable.

It is a doctrine of our holy faith that all men have a common origin and a common destiny. Whatever defects have in the course of ages been produced by climate and mode of life, or by freak of nature, will, at the resurrection, be properly remedied. A black skin, flat nose, and lips out of proportion, we scarcely think were in the original contract.

There is no more reason why an African, whose ancestors, for generations, lived exposed to a torrid sun, should rise black, than that an American gentleman, who has spent his days in carousing and drinking bad whiskey, should rise with a red face, and a nose set with carbuncles.

Persons who live condemned in subterranean dungeons, acquire an unnatural paleness and a sickly hue. Are we to suppose that such will also be their color in the day of resurrection? It does not look reasonable that it should be so.

The probability, therefore, is that whatever was ADAM'S color before the fall, such will also be that of risen men. And as to those defects of form and feature, which we now observe in some, they will be remedied by the brush and chisel of the Great Architect.

Hunchbacks will be straightened, dwarfs lengthened, giants shortened, bloats tapped, and cross-eyed ladies remodeled. Possibly the just will have the power of assuming, at pleasure, whatever features or shape they choose.

We read in the Acts of the Apostles how two Disciples, on their way to Emaus, met the Saviour, and yet did not recognize Him, though His earthly form and expression of countenance must have been familiar. He had evidently changed,

for the time being, His appearance, yet retained His identity.

Let not those who are homely, therefore, murmur at their lot; nor those who have had the small-pox bewail with too many tears the loss of their beauty.

Time will make all things even. It will be all the same one hundred years from now. But let those who love beauty of form so live as to deserve it. Now it is a gift, then it will be the reward of merit. Goodness and beauty, which are here separable, will be there combined, and the extent of the one will be the measure of the other.

Another quality that the just will possess, after the resurrection, will be that of agility, by which the body will be entirely under the control of the spirit.

At present we possess it to a limited extent, for the body here obeys the soul, and walks or lies at rest as the spirit directs.

Nevertheless, all our actions now are accompanied with fatigue. After the reunion we will have the power of passing from place to place with the quickness of thought. Our bodies, as ST. PAUL says, will be spiritual, that is, entirely under the control of the spirit, and obedient to its behests.

From what has been said thus far, it will not be difficult to surmise at what age men will rise from the tomb. It will be at that period of life when there is the greatest vigor of mind and body.

CHRIST in this, as in all things else that are good and glorious, is the model. His resurrection is the pattern of what ours will be. And as He arose about the age of thirty-three years, so shall the just.

The aged will leave discrepitude in the grave, and appear again in the prime of manhood. Infants, snatched by death from the arms of weeping mothers, will present themselves once more in the flesh, not the helpless things they were, but in the bloom and vigor of youth, with bodies and minds such as they would have had if length of days had been granted.

There are many useless, vain and idle questions that here present themselves. As, for example, what will be the length of the hair, beard and nails, at the resurrection; whether the heart will beat, and the blood continue to circulate as now; whether our knowledge of surrounding things will be gained through the senses, or in some other way.

To such questions we may answer, in general terms, that men will rise with the same bodies, and with all their essential parts and actions.

Hence, that the heart will beat; that the blood will circulate through the veins and arteries; that the eyes will see, the ears hear, etc., appear credible. As to the length of the hair, beard and nails, we may answer that the sacred humanity of our Lord furnishes us the example by which to form a judgment.

We are not to presume that Mynheer STEHRENFLUTER will take his seventy-five inches of beard with him to Paradise, for his was an abnormal growth. Neither should we suppose that he will appear shaved and powdered amidst the Cherubims.

The reunion of the soul and body will be instantaneous, and will take place here on the surface of the earth. No sooner will the archangel have pronounced the words, "arise ye dead, and come to judgment," than by the almighty power of God the elements that have composed the bodies of all men since ADAM, will be drawn together from the four winds, and each soul will repossess its earthly mansion.

CHRIST will then appear in the heavens, seated on the throne of His Majesty, and all the angels with Him. The just will rise to meet Him in the air, and will be placed at His right hand.

Then at the words, "come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world," their bodies will be glorified, and they will shine like stars around His throne.

The reprobate, with bodies also immortal and incorruptible, but not changed, will remain below at His left, surrounded by demons. And at the words, "depart from me, accursed," a mighty whirlwind will come from the north and sweep them, body and soul, into the dreary abode of the damned; and the separation will be final.

When we meditate on the things that will take place on that awful day, how vain is the greatness of this world, and how insufficient and unsatisfactory any success that is not eternal. "What doth it profit a man if he gain the whole world, and lose his own soul."

Before returning to the life and times of ST. PAUL, we will have yet a few more words on magic.

Our next will be on divination.

CHAPTER LXXXVIII.

DIVINATION, OR FORTUNE TELLING.

From the most remote times, men have manifested the desire of peering into the future, to find out, before the proper time, what might be in the eternal decrees.

A little reflection will convince us that such curiosity, when unlawful means are employed, is not only absurd, but sinful. It is a revolt against the providence of God. He has willed that our knowledge here should be, as it is, very limited, in order that we might feel our weakness, and at all times put our trust in Himself.

If more light had been necessary or useful, GOD would have given it. He has revealed of the future all that it is essential we should know. Our present duties and future destiny are plain; and what more can a truly rational man desire?

GOD does not forbid us to consult Him, should we wish to know more than He has granted, in the ordinary course of

His providence. The patriarchs of the Old Law foretold many events that were to come; and divers saints, since the time of our Lord, have had the gift of prophecy.

But to have recourse to divination, which consists in the employment of unlawful means to discover the future, He does not permit. *Levit., xix; Deut., xviii.*

It would be impossible, may be undesirable, to point out all the means that silly people make use of to determine what is to come.

But we may allude briefly to the principal ones: Among the most important was judicial astrology. This consisted in examining the heavenly bodies, clouds, meteors, etc., and from their relative positions, at a given instant, drawing conclusions as to the future life of some person, or the ultimate consequences of a notable event.

The taking of such an observation was called a horoscope; and for ages implicit faith was put in the verdict the stars had rendered.

It might at first appear that when men had gained a knowledge of even the first principles of astronomy, astrology would have ceased.

Nevertheless, the ancient Chaldeans, who were skilled in the former science, were also the most superstitiously addicted to the latter practice.

Nor is it alone in primitive and Pagan times that this absurdity held sway over the minds of men.

LOUIS XIII, of France, got the title of Just solely from the fact that he was born under the sign of the balance; and at the birth of his successor, LOUIS XIV, the baby's horoscope was taken with the greatest possible gravity and circumstance.

During the regency of MARIA DE MEDICIS, the astrologers waxed fat, for ladies were horoscoped then as frequently as they are now photographed.

Astrology is so absurd, on the face of it, that to even ridicule it would be lost time. And yet, even in our day, there

are persons who profess it, and others silly enough to encourage the deception by paying the deceivers.

The second sort of divination most extensively practiced among the ancients, was called *augury*. This consisted in observing the flight, movements or cries of certain birds, and drawing conclusions respecting the future therefrom. It was noticed that certain ones of the feathery tribe presaged good weather by their presence, and foretold storms of wind and rain by their cries.

Hence, it was inferred that they had the gift of prophecy. And cunning men were not wanting, who professed ability to understand their language.

Among the ancient Romans, no affair of great importance was undertaken without consulting the augurs. And their decisions were regarded with superstitious awe by the vulgar.

At the capitol there was kept, at the public expense, a flock of sacred geese, that played a very considerable part in politics. Their cackling, at unwonted times, was eagerly listened to by the augurs; and any variation of the manner in which a holy gander flapped his wings, or cocked up his toes, was duly discussed and recorded for future reference.

It must be said, however, that the more enlightened had but little confidence in those auguries. Nevertheless, the Roman generals before engaging in battle, were careful to let it be known to the soldiers, that all the signs were propitious, and that they would certainly gain the victory.

The augurs helped along the deception, and, if results were unsatisfactory, there was never any difficulty in finding an excuse.

A third sort of divination, was that made from an inspection of the gall and entrails of animals. This was called a *hauruspice*. It is well-known that the salubrity of the air and the quality of the soil, has a good deal to do with the appearance of the intestines of birds and beasts.

But superstition could not let the matter rest at that point,

and the hauruspices pretended to be able to trace, in certain marks on the liver, lights and gall, of a victim, the course of future contingent events.

This sort of divination was very popular with the herd, for they were permitted to eat of the flesh of the victims, and praise the gods for vouchsafing such comforts to men.

It is still practiced by some old women; not any longer upon the entrails of birds or beasts, as of yore, but upon tea leaves and coffee-grounds. And these also find people foolish enough to encourage deception by paying for it.

A fourth species of divination was that by means of oracles. There were very many of these in Pagan times, where the gods revealed in various ways, to certain chosen souls, what the future would beget. But, celebrated above all others, were the oracles of Delphos, Dodona, Trophonius and Ammon.

The first was situated at the foot of Mount Parnassus, in the territory of Phocis, in Greece. The mountain itself was sacred to the nine muses, and the oracle to the prince of muses, APOLLO.

It was discovered by accident, in the following manner: Some goats that fed among the rocks at the foot of the mount, on approaching the mouth of a cave, were observed by the herdsman to be affected in a strange way, by a gas that issued therefrom.

Approaching the mouth of the chasm, it was discovered that men were also influenced, and, while under its power, spoke in an incoherent and prophetic strain. It was not long before the fame of Delphos spread far and wide.

A temple was erected on the spot, and all the machinery of Pagan superstition set going. At first any one who inhaled the vapor prophesied. But, in course of time, a special priestess was consecrated for the purpose.

She sat on a tripod over the mouth of the cave, when about to give the responses of APOLLO. The prophets who stood around received her words, and, having arranged

and interpreted, gave them to inferior ministers to put in verse.

Thus, it will be observed that there was here a fine opportunity open to rascality and manipulation.

Possibly, SATAN may have had a part in the business, and helped to give life and expression to the work.

One thing is certain, that some of those responses of the Delphian oracle that historians have handed down, are masterpieces of wit and cunning.

Thus, when CRÆSUS, King of Lydia, consulted the oracle to know whether he would be successful against CYRUS, the pythoness answered, that "if his army crossed the river Halys, a great empire would be destroyed." CRÆSUS thought his enemy's empire was meant, but it was his own.

PYRRHUS, King of Epirus, wishing to engage in war with the Romans, also sought advice at Delphos, and got the following ambiguous reply in Latin: "*Dico te Æachide Romanos vincere posse.*" I tell thee, O son of ÆACHUS, the Romans can conquer thee, or thou canst conquer the Romans; it will translate either way.

CRASSUS, before engaging in war with the Parthians, sent gifts to Delphos, and was told: "*Ibis et redibis nunquam peribis in bello.*" That is, you will go and return, you will never perish in war; or, you will go and never return, you will perish in war. CRASSUS went and he fell by the treachery of his enemies.

Our next will be a continuation.

CHAPTER LXXXIX.

ORACLES.

In the last chapter we spoke of the celebrated Delphian Oracle, whose priestess gave responses so neatly worded, that, whether heads or tails turned up, the prophecy would

be true. The demon thus concealed his ignorance of future contingent events, and at the same time gave satisfaction to his dupes.

From Delphos let us pass to Dodona. This town was situated in Epirus, one of the states of ancient Greece.

The oracle at Dodona was not so celebrated, nor so rich as the Delphian; but it had the honor of being the most ancient in the land. Herodotus, book I, chap. 25.

According to the account given by the priestesses, it had its origin in the following singular manner:

One day two black doves flew away from the city of Thebes, in Egypt, one of which stopped at Libya, but the other continued its flight until it had arrived in the little village above named.

There, perched among the branches of an aged oak tree, it pronounced, with a clear and distinct voice, these words: "Establish ye here an oracle in honor of Jupiter."

The people were justly surprised at hearing a pigeon talk, and set to work to do as they were bidden.

To us it might appear that this black dove was no other than an angel, sent from the abyss to draw the people into idolatry.

STRABO, however, Sup. VII, tells us that, in the language of ancient EPIRUS, the word for dove meant also an old woman.

It would appear therefore, that, instead of a pigeon it was a witch from the banks of the Nile, who first introduced fortune-telling at Dodona.

In the time of HERODOTUS, three priestesses had the right to announce the decisions of the oracle. But, whenever the Bœotians consulted it, they received JUPITER's response through a servant. None of the priestesses would deign a reply, because of the following circumstance:

At one time, when about to engage in war, they made inquiries at Dodona as to the result. The priestess told them that if they desired success, "they should first commit an

impiety"—*i. e.*, take the sacred tripods of gold that were in their temple, and place them in that of JUPITER at Dodona.

The Bœotians, though not quick-witted, suspected roguery. So they took the priestess and threw her in the fire, remarking at the same time: "If she has deceived us she merits death; and if she has told the truth, we obey the oracle."

Ever after the priestesses and the Bœotians were at variance.

Future events were revealed to those ladies in many ways. Sometimes they heard the voice of JUPITER from the branches and rustling leaves of the sacred oak that stood near the temple.

At other times the murmuring of a brook that flowed through the grove made known what was to be. The tingling of brazen vessels within the temple, had also a meaning to the witches' ears, as the clicking of the instrument has for the operator at the telegraph office.

The oracle of Dodona was also consulted by means of lots drawn from an urn. The Spartans, at one time took this method of finding out what would be the result of an expedition they were about to undertake. But, while the drawing was going on, a monkey that belonged to the King of the Molassians, jumped on the table, upset the urn and scattered the lots.

This was a bad omen, and the priestess told the ambassadors that the "Spartans, instead of dreaming about victories, should begin to think of their own safety." They returned, and, having told the response, never before was there such terror among a people so celebrated for bravery. CICERO *de divin. tom. 3, lib. I, cap. 34.*

The third of the great Grecian oracles was that of TROPHONIUS, which was in an immense cave near the village of Lebadea, in Bœotia.

TROPHONIUS was the architect of the temple of APOLLO, at Delphos, and having done a good job, he felt warranted in

asking a favor. APOLLO made known that his request would be granted in seven days, at the end of which he died.

It leaked out after his exit, that he and his brother, AGAMEDES, while building the temple had made a secret passway by which to enter at night and steal away the gifts. This had the appearance of an irregularity, but it did not prevent his countrymen from decreeing him divine honors. The existence of the passway was explained, on the supposition that TROPHONIUS wished to have access to the temple by night—in order to pray.

Responses were sometimes given *viva voce* in the cave at Lebadea. But, most generally, the will of the gods was made known by visions of fire. So terrible were these, that the person who had seen them once, was never the same man after. Hence, among the Greeks, it was customary to say of a very sad individual, that he had escaped from the cave of TROPHONIUS. Aristopanes, Comedy of the Clouds.

MOORE, in the Epicurean, gives a fine description of the terrors of one of those prophetic caves. He locates it in Egypt. But, as the Greeks had borrowed most of their superstitions from the sorcerers of the Nile, we may take what he says as a description of the gymnastics and terrors of the cave of TROPHONIUS.

Along with the three already named, there were many other oracles in Greece, but of minor importance.

There was also in the desert of Libya, a renowned prophetic shrine, dedicated to JUPITER AMMON, and originally founded by one of those black pigeons already mentioned.

About the time ALEXANDER the Great took possession of Egypt, an overgrown and dogmatic priestess had charge of it, and, from her perch on a tripod, she made known what the fates had ordained. ALEXANDER wanted to have his fortune told. So, with some of his officers, he went to the shrine of AMMON, where they found the witch in her palace not far from the temple.

She told him he came at the wrong time, and that he would have to wait two or three days before an answer could be given. That was too much for the son of PHILIP, and his officers seeing him on the point of boiling over, tried to soften the witch, first by coaxing, then by gold, and, at last, by threats. But she was inflexible.

By this time ALEXANDER had lost patients, and going up to her, said he: "As you will not go to the temple by mild means, I'll take you there."

But as the hero went floundering along under his weight of prophecy, the witch suddenly ceased to struggle, and, in subdued tones she gasped: "My son, thou art invincible." "That's enough," said ALEXANDER, as he loosened his grip and drew a long breath. "Not another word—for now I know that thou art truly inspired." And he ordered his purse bearer to give a large donation, for the purpose of keeping so holy a shrine in due repair.

In the next chapter we will treat of dreams.

CHAPTER XC.

ON THE SUBJECT OF DREAMS.

Most men sleep away nearly one-half their lives. And, if a person wanted to act contrary, it would not be easy to prove to him that he is not asleep and dreaming, also the other half.

A German professor once thought so, and, in broad daylight when every one is presumed to be awake, he taught his pupils that whatever they saw, heard, tasted or smelt, had no reality; that our visions by day do not differ from our nightly dreams.

He went farther, maintaining there was no other being but himself in existence. And himself he called *Das Ich*, or the great I AM. The visible universe, and the changes

that take place in it, the professor regarded as evolutions of DAS ICH, presented by itself to itself for contemplation.

In a word, our philosopher denied all objective reality. The scholars used to listen to this second SOLOMON with gaping mouths, though they found it difficult to see the point, or understand him.

One day, however, a circumstance occurred which they thought would have sufficed to knock his subjectivity higher than a kite.

As he was passing home through an alley, a couple of mongrels got to exchanging civilities, and frightened a mule that stood hitched to a swill cart. The mule, with the enthusiasm to a recent convert, did not believe in the professor's objective reality and ran over him.

After having remained at the hospital for a month or more, under medical treatment, he returned to his chair; yet spoke of the accident in his usual way—as an evolution of DAS ICH presented by itself, for its own contemplation.

But the students thought it was the mule, in this case, that made the evolution, and left DAS ICH only the contemplation of it, and they were right.

All created things have a reality with regard to us, and it would be useless to attempt to persuade ourselves that the objects we see are but phantoms of the brain. Man's inner-consciousness upsets all such philosophy. But if the German philosopher, by DAS ICH, should have meant, not himself, but GOD, then we confess that his fancies not only do not deserve ridicule, but are worthy of admiration.

Viewed with respect to GOD, creation has not an objective reality, for "in Him we live and we move and we are." Acts xvii, 28.

Pantheism identifies GOD and the universe, a doctrine which cannot be admitted, without falling into many absurdities. The universe is not GOD, neither does

it exist independent of Him. It is the dream of the Omnipotent.

But let us drop to things that are more on a level with human understanding. The dreams of men are, generally speaking, nothing more than the wanderings of the imagination, unregulated by the will, memory and understanding.

To attempt to trace them up to their cause, would necessitate a paper on the origin of ideas, into which we will not enter at present.

Along with those that spring from natural causes, there are dreams that have an undoubted supernatural origin. Such come either from God, or His angels, or from the devil and his imps. The former are sometimes admonitory sometimes prophetic, but the latter are always delusive.

How a spirit conveys its thought to one's mind while asleep is a mystery. But that it does so, cannot be questioned.

We have examples in scripture, where God, either directly or by the ministry of angels, made known to the dreamers what was to happen in the future, or else warned them against present danger. Such were the dreams of JOSEPH, Genesis, xxxvii; of PHARAOH, Genesis, xli; of NABUCHEDONOSOR, Dan., iv; and of St. JOSEPH, Matt., ii, 13.

Hence, the sweeping assertion sometimes made that there is nothing in dreams, is false and unscriptural. We must distinguish and discriminate.

But, when God sends a dream, he also connects with it such circumstances and motives of persuasion that the dreamer cannot doubt that it is of a supernatural kind. And without this interior illumination, it would be sinful to trust them or make them motives of action upon our part. Deuteronomy, xviii, 10; Jeremiah, xxix, 8.

To place confidence in dreams is also forbidden by the Church; and, in the council of Paris, held A. D., 826, the practice was declared a relic of Paganism.

Some of the ancient Fathers, such as CYRIL, of Jerusalem,

GREGORY, of Nyssa, and GREGORY the Great, wrote against it.

In later times, JOHN, of Salisbury, PETER DE BLOIS, and others, did all in their power to dissipate the error. (See THIERS' Treatise on Superstitions.)

Here some one may ask, what harm can there be in giving credit to dreams? We reply, in the first place, the fact alone that GOD, through His authorized agents, the prophets and the Church, has forbidden it, is reason and motive enough to convince us there is danger in the practice.

He has established on earth a society with power and authority to speak in His name; and it is from it He wishes men to learn His will. He furnishes us with the means in abundance to gain all that is essential to our future safety.

But that a mere atom should expect Him to deviate from the ordinary course of His providence, to satisfy a mere whim, or an idle curiosity, would be the height of presumption.

Human society despises the mere fortune teller, and that individual has but a degraded notion of the Divinity who would conceive Him as whispering in one's ear at night the events of the following day. Nevertheless, we must not overlook nor affect to despise facts.

Now, it has happened to multitudes of persons to have had dreams that were literally fulfilled, and many others have had such as might be regarded very strange, indeed; the events which followed being taken into consideration.

The writer knows a man who, some few days before the death of the late illustrious and lamented PRUS IX, had a somewhat remarkable experience in the land of MORPHEUS. It was night, and, turning his gaze upwards to the sky, he saw, at an angle of about forty-five degrees to the north-east, a cluster of stars, one of which was larger and shone brighter than the rest.

While looking at this constellation, lo and behold, that star which was the brightest shot downwards through the sky, until it struck the earth. When the star had fallen,

there was a silence as of a few seconds, and then a murmur of many voices. But no sooner had it touched the earth, than a light similar to that from a burning house, seen at a distance, arose; and the report by some means reached his ear that a great fire had broken out.

Many rushed to the place to see the conflagration, and the dreamer himself had gotten part of the way, when he met others returning, who reported it was a false alarm. Such was the dream; and time appears to have already given the interpretation thereof.

Yet, it was probably only a mere coincidence; and, at any rate is too indefinite. We must fall back on those which persons worthy of belief, relate as having been fulfilled in all their particulars.

To what cause are we to attribute them? Mere chance will not explain the mystery. Without being compelled to have recourse to the first and efficient cause of all things, which is GOD, we may possibly find a solution in the fact that there are in the spirit world beings, both bad and good, with discretionary powers analogous to those we possess with respect to one another.

A man of strong mind and keen intellect can, for reasons known to himself, by lying and misrepresentation, draw a weaker soul into an enterprise that will certainly prove disastrous, and GOD will not at all times interfere to prevent the evil.

So, also, the demon, who has a discretionary power, and from all we can learn, an intelligence far superior to ours, may present in a dream, things that he knows are about to happen, in order thereby to gain the confidence of the dreamer, and lead him astray on some future occasion.

It would please SATAN to find a man whose actions, while awake, were governed by visions had in slumber. Such a one would be a very effective weapon in his hands.

But, says some one, SATAN himself does not know the future, how then could he reveal it in a dream? Very true,

he does not know it as GOD does. But with his knowledge of the laws of nature, of cause and effect, and of circumstances that his intended victim knows nothing about, he is capable of making a shrewd guess—especially in regard to things not a long way off.

Take the case of a king, about to engage in war with another. SATAN knows the valor of his soldiers, the resources of the kingdom, the counsels of the enemy, where battles will take place, the strength of positions, the skill of generals, and the efficiency of the arms used on both sides. Thus, by putting this and that together, he could, if he would, inform such a potentate what the result would be.

Hence, the Church wisely warns all her children to place no trust in dreams. They are not the means appointed by GOD to discover to us either our duty or our destiny.

We do not mean to deny that the good angels, who also have a discretionary power, may warn men of impending danger, or give them a glimpse of things to happen.

But any dream or presentiment that does not tend to make a man repent of his sins and love GOD the more, is to be despised or mistrusted.

Our next will be concerning those besieged or possessed by SATAN.

CHAPTER XCI.

CONCERNING THOSE THAT ARE POSSESSED OR BESIEGED BY THE DEVIL.

Every time a man falls into mortal sin, SATAN takes a mortgage on him, at full value. He is, for the time, conditional owner, and when death comes he forecloses and takes complete possession.

Some there are, who avail themselves of the advantage of the bankrupt act, and leave SATAN in the lurch. By virtue

of an excellent homestead law, recognized in the court above, no adverse power can gain entire dominion over man's immortal part while he lives.

And all such claims may, by taking the proper steps, be wiped out for good. But it is safer not to incur them, for, if not cancelled within a definite but to us unknown period, the mortgagee will appear—and he will raise ructions.

We do not, however, at present, propose to discuss these sorts of claims. We leave them to the pulpit, and to that sacred tribunal to which they belong.

Our business is with another and not so serious a matter. It is a case of tenantry, that demands our attention. That the body of each man is the abode of a spirit, which we call his soul, is generally admitted.

But that, along with the soul, one or two devils may reside within a man's body, is denied by not a few. We Catholics maintain that such a thing is possible, and our belief is founded on Scripture and the teaching of the Church.

Infidels do not admit demoniacal possession in the strict sense, and Protestants, for the most part side with them, in attempting to ridicule exorcisms to expel the spirit. Let us take a few texts of Scripture, and with them confound our adversaries.

In MATTHEW xii, we read that when the Jews accused CHRIST of casting out devils by the power of BEELZEBUB, he replied :

“Every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand. And if SATAN cast out SATAN, he is divided against himself. How then can his kingdom stand? * * * * * When an unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept and garnished. Then he goeth and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there, and the last state of that man is made worse than the first.”

Now, let it be observed, that the Jews, both before and during our Saviour's time, believed in demoniacal possession ;

they even had exorcisms, or prayers, said to have been written by King SOLOMON, for the purpose of expelling the evil spirit. *Antiquities*, viii, 2-5.

If they were wrong, why did CHRIST confirm them in error? It will be seen from the quotation that He certainly did so. Not only does He admit that SATAN may enter into and live in a man; He goes further: He founds an argument in proof of His Divine mission, on the fact that He had the power of casting him out.

Far from condemning the popular belief, He strengthens it, by giving to His Apostles power over unclean spirits; which He distinguishes from that of curing diseases. *LUKE ix, 1.*

Are we to presume that the Saviour would have given them ability to remedy an evil that had no existence? As well might a physician give medicine to chickens to cure the tooth-ache.

It is needless to say that the Apostles and Disciples exercised, under proper circumstances, the virtues received.

"Lord," said they, "the devils also are subject to us in thy name." *LUKE x, 17.* Let us take an example. We read, *ACTS xvi*, that one day as ST. PAUL and his companion were passing through the streets of Phillipi, a girl, possessed with a pythonical spirit followed them, crying out and saying: "These men are the servants of the most high GOD, who show you the way to salvation."

This was done for several days, and, PAUL knowing it was not the girl, but the devil within her, that spoke, turned and said to the spirit: "I command thee, in the name of JESUS CHRIST, to go out of her." And he went, that same hour.

It appears also that this damsel brought considerable gain to her owners, by fortune-telling, and these, seeing all further hope nipped in the bud, became enraged against PAUL and SILAS, and got them publicly whipped on the pretext

that they were disturbing the city, and teaching what no Roman gentleman ought to give ear to.

Here, the circumstances of the case plainly show that the girl was possessed. For if it had been mere trickery upon her part, or upon that of her masters, there would have been no occasion for anger at PAUL.

He simply told her to shut her mouth. The motives that could have induced SATAN to render testimony in favor of the truth we shall attempt to diagnose in a future number.

Another celebrated case of demoniacal possession, is that found in LUKE viii. This man, who used to tear off his garments and break chains and fetters of iron, lived in tombs and solitary places.

The Saviour, having met him, commanded the legion of devils, by which he was possessed, to go out of him. They obeyed, but were permitted to enter a drove of swine that were feeding at some distance. And scarcely had this been done, when every single hog dashed off toward a precipice, and, rushing headlong, perished in the sea.

Infidels explain away all such cases by attributing them to epilepsy, catalepsy, hysteria, or some nervous complaint. But how several hundred hogs could have taken such a freak, and so suddenly, they do not make clear.

The Fathers of the first four centuries also bear testimony to the fact that, by the exorcisms of the Church, devils were expelled from many. And those same impure spirits were forced to acknowledge their real character.

The Fathers speak of facts known to the public, and challenge the Pagans to disprove them. Indeed, most of those who had been possessed were not believers, and were converted to the faith on seeing the miracles that had been wrought upon themselves.

PAULINUS, in his life of ST. FELIX, of Nola, relates that he once witnessed a man who was possessed, walk against the ceiling of a church, with his head down, and that this

same individual was afterwards cured at the tomb of ST. FELIX.

SULPITIUS SEVERUS, Dialogue, iii, 6, says: "I saw one possessed, raised in the air, with his arms extended, on the approach of the relics of ST. MARTIN." To these we may add some others.

FERNAL, physician to HENRY II, and AMBROSE PARE, a Protestant, mention a demoniac who spoke Greek and Latin, though he had never learned either.

For other examples see CUDWORTH's Intellectual System chap. v, 82.

There seems to be no good reason for denying that those clairvoyants, mediums and fortune-tellers we have at the present day, are persons possessed by the devil. We don't mean to say that all who pretend to be mediums, and to tell fortunes, have direct dealings with him. SATAN, like the proud gentleman that he is, chooses his company, and not a few of these mediums and fortune-tellers are so low and worthless, that even he gives them the cold shoulder.

Epileptics and cataleptics may also, with some reason, be placed on the same list. The doctors know but little about these diseases, which they ascribe to disarrangement of the nervous system. But it is undoubtedly true that the complaints in question are often, if not always, brought about by over-indulgence in vice.

And it may be that the devil is, on that account, permitted to take up his abode with them—giving them fits when he pleases. Many of those demoniacs, mentioned in the gospel, had symptoms at the moment of attack, altogether similar to those of epileptics in our own day.

Rigorously speaking, however, we ought not to presume any one as possessed, unless he has one or more of these four marks. They are:

First: Remaining suspended in the air for a considerable time without support.

Second: Speaking in a language that has never been learned.

Third: Revealing things actually taking place at a distance.

Fourth: Bringing to light hidden things, such as giving an entire stranger a history of his past life, etc.

When a medium or fortune-teller does any one of the above things, it would be prudent to shun his company and cut his acquaintance.

We finish this chapter with a few observations on obsession. Obsessed means besieged, and is a term applied to those whose bodies are not under the control of SATAN, though he keeps close watch, remaining near them at all hours. The Curate of Ars, for modern, and SARA, the daughter of RAGUEL, for ancient times, TOBIAS iii, 8, are the best examples that now occur to the writer, of persons belonging to this class.

In conclusion, the reader must not suppose that because a person is possessed, or besieged by the devil, that he is necessarily in the state of sin. It may be otherwise. The man may be even a saint.

In our next we treat of animal magnetism.

CHAPTER XCII.

ANIMAL MAGNETISM.

A drowning man, it is said, will catch at a straw. And we know that the victim of a chronic disease, if wealthy, will freely expend his money on physicians, until hope itself has fled.

There appears to be an idea afloat in the minds of many, that for every ill that flesh and blood is heir to, GOD has provided a remedy which exists somewhere in the great conservatory of nature.

PONCE DE LEON and others who figured on the stage of life about the time this continent was discovered, were impressed with the notion that there was here, in the new world, a fountain whose waters could bestow perennial youth, and ward off death.

But though DE LEON was unsuccessful, the search has not been abandoned; a circumstance which has tended to advance the science of medicine, and has given rise to no inconsiderable amount of quackery.

In this latter branch prominently rises the name of ANTHONY MESMER, a physician who flourished at Vienna, towards the close of the last century.

In his search for new methods of curing diseases, he imagined that he had at last discovered the "Fountain of Youth." It consisted in a very subtile fluid, emanating from the bodies of all animals. To this our quack gave the name of "animal magnetism."

Once that its existence was proven to be a reality, it only remained to devise means to utilize it, and these were soon discovered. They consisted, principally, in certain touches, and motions of the hands, made by the magnetizer in the presence of the person to be magnetized.

In this way the fluid passed from one to another—from the positive to the negative. But in some cases the simple presence of the magnetizer was all that was required, and the express consent of the patient, at least for the first time, was a necessary condition. When all things work properly, two effects were and still are said to be produced:

First, A state of somnambulism in which the patient, although deprived of his natural reason, yet sees, hears and answers questions.

Second, A wonderful knowledge, not only of his own condition, and of the remedies suitable to his disease, but also of what is taking place at such distant points as the question may indicate.

The writer willingly confesses never to have witnessed an

exhibition of the powers spoken of. Yet in view of what he has heard from persons worthy of belief, he does not feel at liberty to deny that the thing is possible; nor even to call in doubt its actual occurrence.

Granting, therefore, that others have witnessed the manifestations spoken of, the question naturally arises, what are we to think of them?

Do they come from GOD, or from nature, or from the demon? There are three opinions upon the subject.

The first rejects animal magnetism, as the work of SATAN, on the grounds that the strange effects produced by it can come neither from GOD nor from the power of nature.

Not from GOD; for, what man of sane mind could for a moment conceive Him as deviating from the ordinary course of His providence, at the mere nod of one of His own creatures? True, he did so when MOSES struck the rock in Horeb; when JOSHUA said: "Move not, O sun, towards Gabaon, nor thou, O moon, toward the valley of Ajalon;" and when PETER cured the lame man at the gate of the temple.

But then, we must confess there is some difference between them and our animal magnetizers. They were chosen instruments, men of the highest sanctity. Can the others claim as much for themselves? We think not. Or, if they do, their claims will scarcely be allowed.

The effects produced by animal magnetism come not from nature; for the will of the agent is required and also that of the patient, at least for the first time. Now, there is no well defined connection between a mere internal act of the will and external physical objects.

Physical forces always act according to known laws, and independently of the human will. If one should take a horse-shoe magnet, and bring the poles within half an inch of a cambric needle, it would attract the needle whether the man who held it wished the effect or not.

• Moreover, the wonderful effects of animal magnetism

appear to transcend the powers of nature. Even those who have studied nature's laws most profoundly, cannot understand how an illiterate man, when magnetized, can, in an instant, gain a knowledge of so many sublime sciences, so as to be able, whilst deprived of the use of his natural reason and sense, to speak learned languages, see things many hundred miles away, and prescribe remedies for diseases which, under ordinary circumstances, he would not be capable of diagnosing. Such is the first opinion, and it seems reasonable.

The second opinion, which is that held by many celebrated physicians, maintains that the effects of animal magnetism may proceed from the powers of nature. For, say they, it is possible that there may be in the bodies of some men a subtile fluid, like that of the magnet, which can be made to pass from theirs into other bodies, and by means of the physical organs, even act upon the minds of men who come in contact with them. These, moreover, add, in favor of their theory, that similar effects are witnessed in cases of natural somnambulism.

Somnambulists see in the dark, hear, and perform feats whilst in that state, of which they would be incapable when awake. Yet somnambulism is not referred to any supernatural power, and why should animal magnetism be, when the effects in both cases are so much alike?

Moreover, say the doctors, the fact that the consent of the patient is required, is not an objection of any consequence; for the will, in this case, is not necessary, in so far as it is a mere internal faculty, independent of the body, but it is needed only as a means by which to excite the phantasy, and move the subtile humors of the body, and thus exert a force upon man's moral condition.

The third opinion, which appears to be the most reasonable, distinguishes between the various effects of animal magnetism.

According to its patrons, when the effects produced depend entirely or principally on the will of the magnetizer ; or when the magnetized gives positive evidence of infused science, such as speaking languages he never knew before, seeing things many hundred miles away, etc., then demoniacal intervention must be admitted.

For such effects evidently go beyond the powers of nature, whose laws are pretty well known to us now after an experience of nearly six thousand years ; nor have such results ever been witnessed in natural somnambulism.

Yet it is not repugnant to reason that one should admit some other phenomena of animal magnetism without being compelled to refer them to supernatural agencies.

With these observations, it will not be difficult to form a prudent judgment, respecting the spiritualistic exhibitions given publicly and privately also, here in town, not many months ago. (Georgetown, Ky., 1879.)

That there was a force of some kind or other, brought to bear upon the tables and other movables used, and that it was independent of, and different from, the natural muscular power of the exhibitors, was I think abundantly shown.

But that said force was directed by the will of the so-called mediums, or by any other intelligent cause, was not demonstrated. It is possible that if a person possessed of a great magnetic influence, should give himself heart and soul to the business, he would before long find some intelligent but unknown power working with him.

The unknown power the writer believes to be nothing more nor less than the spirits of darkness. Those who attribute the movement of tables, etc., altogether to the agency of spirits, ask why the power, if a natural one, cannot be scientifically treated?

We answer that there are many other facts that certainly depend upon natural causes which yet surpass scientific analysis.

CHAPTER XXIII.

PAUL AND THE ISLAND OF CYPRUS.

After a somewhat lengthy digression we again return to study more of the acts of the great Apostle of the Gentiles.

We parted with him in Cyprus, where he converted the proconsul, SERGIUS PAULUS, and by the force of a miracle, confounded the magician ELYMAS.

The conversion of the governor was hailed with such joy by the faithful that they changed the Apostle's name from the Jewish SAUL to the Roman PAULUS, or PAUL; and he appears to have accepted the new title.

This was in conformity with a practice long prevalent at Rome. The victorious general often took, or had given him, the name of the province or people he had conquered.

The Island of Cyprus, where this conversion took place, is situated in the extreme eastern part of the Mediterranean Sea, about thirty-five miles from the coast of Asia Minor, and seventy-five from that of Syria. It is one hundred and fifty miles long, by sixty, at its widest part.

In the days of PAUL it belonged to the Romans, but now the English rule it, and an Irishman and Catholic holds the position once honored by the first Roman Governor, who embraced the Catholic faith.

Substitute London for Rome, and you have Sir GARNET WOLSELEY, the successor of SERGIUS PAULUS, who received the faith from the Apostle of the Gentiles, and, in return, gave him a name that will be famous as long as the world lasts.

After having gone through the entire island, and preached the glad tidings of redemption, PAUL passed into Asia Minor. Asia Minor is that part of Asiatic Turkey lying between the Black and Mediterranean seas, and, in those

days, was thickly populated; the cities, especially on the western coast, being centers of learning and refinement.

It may be proper to give here, in general terms, the character of its inhabitants, from a religious standpoint. The vast majority were pagans, worshipers of JUPITER, JUNO, MARS, VENUS, MINERVA, and the other gods and goddesses of heathenism.

There were also in the cities and larger towns Jews, who worshiped the true GOD.

These had left their native country for the purpose of trafficking with, or lending money to the Gentiles, and it is possible that a high per centage of them may have been, as now, in the clothing, or the rag-picking business.

They appear to have made, from a religious point of view, little or no impression on the Pagans. For having been foreign in all their thoughts, words and deeds, they were looked upon with mistrust, or else despised by their neighbors.

To study them now, is to know them as they were then; for a Jew is always a Jew.

Some of their rabbies, out of a spirit of vain-glory, undertook journeys over the sea and land to make proselytes. But these, like the Indians converted by Protestant preachers, became children of hell two-fold more than they were before.

Judaism was never intended to be the universal religion. And, unless the Lord build the house, they labor in vain who attempt it.

The Apostles, who were all Jews, on going forth to preach the Gospel, most generally began their labors in each place among their Hebrew brethren. It was natural they should have done so; for the Jews were already believers in one GOD, and expected that Messiah whom the Apostles preached.

They, moreover, had synagogues in many of the towns; and as the Apostles had a greater work than church building before them, they took advantage of those houses already

built, preached in them, and sought to convert their owners to the new belief.

It was the spiritual rather than the material edifice that claimed and received the attention of those men whom CHRIST Himself taught. Inferior, but also useful workmen, they knew would come after, and build houses of brick stone and mortar.

But we have no evidence going to show that an Apostle ever built a church, or superintended the building of one, or begged or lectured for money to build it.

The putting up of suitable houses for worship is a business that rather belongs to the laity. And they take to it with a vim, and follow with eagerness, when piety, singleness of purpose and zeal for GOD's glory lead the way.

But, when a *Cheops* undertakes a pyramid, to serve as a tomb for his own carcass to rot in, he must not throw away the whip if he does not want the work to flag.

Let us now accompany ST. PAUL from Cyprus to Asia Minor.

"When PAUL, and they who were with him, had sailed from Paphos, they came to Perge, in Pamphylia * * * Passing through Perge they came to Antioch, in Pisidia, and entering into the synagogue on the Sabbath day, they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men and brethren, if you have any word of exhortation to make to the people, speak. Then PAUL, rising up, and with his hand bespeaking silence, said, Ye men of Israel, and ye that fear GOD, give ear, etc." Acts xiii.

We have here, a description of the way in which the public worship was conducted in one of those Jewish synagogues, in the days of the Apostles. The rabbi or lector, first read the law and the prophets, then looking down over the assembly, which was, in all probability, not large, and seeing some strangers present, he and the rulers of the synagogue exchange a word or two, and come to the conclusion that it would be well to invite them to address the assembly.

This was what PAUL expected and desired, so he stood up

and preached that JESUS was the Christ and Messiah expected for generations by the Jews.

As there were no short-hand writers in those days, to take down the words as they came from the lips of the Apostle, we cannot have that thorough knowledge of his style of preaching, which curiosity might desire.

But, from the synopsis given in Acts xiii, we may reasonably conclude that his sermons were not of the flowery and rhapsodical order, but rather on the argumentative and doctrinal plan. This was as might have been expected.

ST. PAUL knew, and every sensible man does, that scattering flowers of rhetoric from the pulpit is a practice that works but little good, and, if carried beyond a certain limit, may do harm. LACORDAIRE is said to have made no converts. Christianity rejects whatever is false, flimsy, and for show, in its ministers.

If the object be to draw attention to one's self, the preacher may indulge in high flights, and be dramatic.

But if CHRIST is to be the principal figure, his minister cannot act the dancing master nor the charletan, nor the pulpit thumper.

Whatever may have been PAUL's style of oratory, it is certain he made an impression. He also converted some, and was invited to preach again on the coming Sabbath.

That day having arrived, almost the whole city went to hear him. But the rulers of the synagogue, seeing the crowd and knowing, from the tenor of PAUL's remarks on the previous Sabbath, that his success would lessen their own importance, began to contradict and interrupt him.

When PAUL and BARNABAS saw it was through envy they acted, they told the Jews that they would no longer waste words upon them, but that, for the time to come, they would turn to the Gentiles.

Many of the latter believed, and the good cause was making progress, until the chief men of the synagogue bethought themselves of a plan to get rid of our two Apostles.

There were at the time in Antioch, some very respectably connected old women, who made great pretensions to religion, though, in truth, they had but little of it, and were as ready at gossip as at their prayers. By skillful manipulation, these were put on the war-path, who in turn influenced their husbands, and the consequence was that, after much excitement, PAUL and BARNABAS were chased out of the town and country in hot haste.

From Antioch, they proceeded to Iconium. But, before accompanying them thither, we will first make an observation, suggested by the matter under consideration.

Here in the United States, there is a field that bears some analogy to those regions visited by the Apostles. True it is, that in all the large cities, the faith is firmly planted—thanks to European Catholics, and to their immediate descendants. But travel through the rural districts, especially those parts that are remote from railroads, and what will you find?

The Catholic Church is not known well enough to even blaspheme it properly. The few Catholics that one finds at rare intervals, like black-jacks in winter, are fruitless, and almost leafless, from long neglect; while the heretics wallow in their errors in undisturbed repose.

Not many weeks ago the writer was called to officiate at a place where some Catholic people lived, far away from any church. The man who came to give information that the services of a priest were required, lowering his voice at a certain point in the conversation, he said: "And, Father, have you any objection to Protestants being present and hearing you preach?" We replied, "None whatever; the more the better."

Omitting details, let it suffice to say that when the day came there was no scarcity of Protestants, who, along with conducting themselves in a becoming manner during the services, ate freely of the homeric repast prepared on the occasion, and strongly pressed the writer to come back on

some Sunday, and give further explanations of Catholic doctrine.

“We’ll give you our meeting house to preach in,” said one noble son of the Dark and Bloody Ground. “And I’ll notify all the neighbors round about, if you let me know the time you come. You are the first Catholic priest that has ever been in this region, and they are all as anxious to see and hear for themselves as I am.”

No doubt curiosity entered largely into the good will shown on the occasion. But taking it altogether, no one could have wished for a better spirit to begin with. Now, why is it such people are neglected, left uninstructed, unenlightened in the true faith?

The fault lies in the present system; and its remedy may be found by adverting to first principles. The Apostles ordained in each of those towns where they preached, presbyters or elders, who should have care and direction over those whom they had converted. They themselves never settled down permanently in any one place, but always kept up the work of evangelizing.

We are not ignorant of the fact, however, that PETER chose Rome, and JAMES Jerusalem, as their particular Sees. But it does not thence follow that they never stirred out of those cities.

We have, at the present day, in this country, elders enough, and to spare. Some too old for anything except to scheme for good places and fat livings. But apostles have never been, and are not now, numerous enough in the land.

As a remedy, and as a means of bringing a knowledge of the true faith to thousands, who are to-day floundering in the mire of heresy, the writer would suggest the propriety of having in each diocese one suitable person set apart for the work of an evangelist.

By preaching Catholic doctrine in those places that are now totally neglected, because altogether Protestant, an incalculable amount of good might be done. The ordinary

“mission” is too unwieldy. It may be compared to the siege-gun, fit only for the fortress. And, for a fact, missions are principally confined to the larger cities, and are attended by only a few outsiders, comparatively speaking.

With the system spoken of, an entire diocese might be evangelized within a period of a dozen years, and many brought into the fold who, as things are now going, will live in heresy, and die in it.

Some of the religious orders were established for this very purpose, by their illustrious and sainted founders—*Sed, quomodo obscuratum est aurum, mutatus est ejus color optimus!* As to the Evangelist, he should be a man of intellect, piety and zeal; and, with these qualifications he would achieve a necessary, a great and a glorious work.

In our next we will follow the Apostle to his next field of labor.

CHAPTER XCIV.

ST. PAUL PREACHES AT ICONIUM AND DERBE.

PAUL and BARNABAS, having taken apostolic leave of the reprobate Jews and Gentiles of Antioch, by shaking the dust of their feet off against them, arrived by forced marches at Iconium, a place one hundred and fifteen miles distant, as the crow flies, from Antioch.

Their experience here differed in no wise from what had befallen them in the place from which they had fled. On hearing the word, many of the Jews and Gentiles embraced the faith.

But there were unbelievers enough left to make it too warm for them to remain long. So to escape being stoned they had to fly from there to Lystra, a town some twenty miles away.

The brethren was sorry because of their departure, but

made no attempt to retain them by physical force. Nor would PAUL have permitted such a thing. Christianity, the greatest moral force that has ever been known in the world, was itself planted, and is propagated by means entirely moral.

"If my kingdom were of this world, my servants would certainly strive." John xviii, 36.

"Put up again thy sword into its place," said the Saviour, "for all that take the sword shall perish by the sword." Matt. xxvi, 52.

Possibly our missionaries in Pagan lands may be as much hampered as benefitted, by the protection they receive from so-called Catholic governments.

It is hard for the heathen Chinese to see anything else but the representative of the Divinity in a man, whose moral teaching is sandwiched with allusions to a powerful foreign government.

One thing is very certain: The Apostles had no such protection to fall back on. And when PAUL appealed to CÆSAR, it was not to a foreign power he had recourse, but to an emperor whose authority was acknowledged by the people amongst whom he lived.

The writer, however, does not wish to be understood as speaking confidently on this subject; for it needs to be approached with caution.

Temporal government are for temporal ends, and the experience of ages shows them up as treacherous and dangerous allies of the Church.

The Church can get along without their aid, as she did for the first three centuries, and as she does at present in these United States. But in some places those who sit in council with CÆSAR are not satisfied with giving their master what belongs to him, they must also place at his disposal what clearly belongs to GOD. Hence the trouble and the conflict.

Our Apostles having arrived at Lystra, a place some twenty miles distant from Iconium, proceeded at once to

the work of evangelizing. Nor did they confine their labors to the town alone, but went through the country round about, scattering the good seed wherever they went.

A miracle wrought by ST. PAUL, on the person of a man who had been a cripple from his mother's womb, also tended to arouse the greatest enthusiasm in their behalf.

To such an extent was this the case, that the people no longer regarded them as men, but thought the immortal gods had come down to pay them a visit. They supposed BARNABAS was JUPITER, most probably on account of his majestic bearing, while to PAUL, who was all life, they gave the name of MERCURY.

According to the mythologies of those Pagan people, almost every art or branch of business was under the protection of some deity, and MERCURY, the son of JUPITER, being the patron of eloquence and messenger of the gods, was readily thought of when the people had heard PAUL and saw the miracle he performed.

While the excitement, on account of the cripple, was going on, the priest of JUPITER, who lived in town, did not forget what he supposed to be his duty. He went off, and with his attendants, got ready some of the sacred oxen, in order to offer a great sacrifice.

But the act of idolatry was prevented by the Apostles, who informed the priest and the people that they were mortals like themselves; yet commissioned from on high, to teach them doctrines that could save their souls.

Yet, their success was here also destined to be of short duration. Some Jews from Antioch and Iconium followed ST. PAUL to Lystra, where they did not fail to have recourse to their old tricks—misrepresentation and calumny.

Hence, the multitude, that so short a time before were on the point of offering them divine honors, now pelted our Apostles with stones. ST. PAUL, at whom it seems, most of the missiles were aimed, was dragged outside of one of the city gates, on the supposition that he was already dead.

But as the disciples stood around he came to life again, and entered the city. By this time the authorities had quelled the riot, and he was no longer molested. But on the next day he set out for Derbe.

It is astonishing to contemplate with what bitterness the Jews persecuted ST. PAUL upon all occasions. He must have been, indeed, a wonderful man, and well deserving of the admiration in which he has been held by the good and wise of all ages since his day.

The hatred of the wicked is a surer proof of merit than the praises of a saint. A good man is often deceived by outward appearances, but a rogue at heart never mistakes a truly honest man for a brother. No; far sooner will a fat quail mistake a sparrow-hawk for its friend.

They who opposed the gospel hated PAUL with an intense and diabolical rage, because they felt his power, and despaired of ever being able to circumvent him by trickery, or bluff him off from what he had undertaken.

They understood him, and he was not ignorant of what depraved human nature is capable, under the specious plea of zeal for the law.

Hence, though bold he had caution, and though he loved men with true Christian charity, he did not forget the Saviour's injunction, to beware of them.

No doubt the sufferings that our ancestors in the faith, in early times, had to endure at the hands of both the Jews and Pagans, were to them highly mysterious.

Indeed it was not easy for the rank and file, maybe not for the Apostles themselves, to understand why God should have permitted the wicked to afflict them as they did.

But we who live at this day, can see the reason. Those men who saw and were taught by the Saviour, were, in the designs of God, destined to be examples for all time.

Their lives and their deaths are now, to us, amongst the strongest motives of credibility for believing that

CHRIST was GOD, and that the Catholic Church is a divine institution.

They all sealed, with their blood, the truths they had taught mankind.

After having raised quite a tempest in Asia Minor, PAUL and BARNABAS returned to Antioch, in Syria. They found, on arrival, that some false teachers had been at work during their absence, and that there was danger of a schism in the Church.

To settle matters a council was held at Jerusalem, and tranquility, by its means, again restored.

In our next we will speak of this.

CHAPTER XCV.

THE COUNCIL OF JERUSALEM.

After PAUL and BARNABAS had returned from Asia Minor to Antioch, in Syria, they found the brethren greatly exercised over a question that had been introduced during their absence.

Some half-converted Pharisees, enamored of everything Jewish, came down from Judea, and with characteristic effrontery, began at once to hint around, and even teach publicly that the gospel had only been half preached in Antioch, and that along with believing in CHRIST they must also be circumcised, and observe the law of MOSES.

The greater part of those who had been converted, and received into the Church, after having listened to the preaching of PAUL and BARNABAS for a year or more, of course paid no attention to those emissaries of discord. But there were at Antioch, as there are in every place, some weak people, who could be badgered into almost anything. It was amongst these that those malcontents were most successful.

PAUL and BARNABAS, though inspired men and workers of miracles, had no small contest with them. Such has ever been the obstinacy of those possessed with the spirit of heresy. They will not yield to inspiration itself.

It was finally agreed, for the sake of peace, to refer the matter in dispute to PETER, and to the other apostles and priests in Jerusalem.

Both parties chose delegates to represent their views before the council; and these after having arrived at Jerusalem, the Apostles and ancients came together to consider the matter. Acts. xv, 6.

PAUL and BARNABAS pleaded their cause, we may presume with their usual strength and eloquence, whilst the heretics were bitter and defiant. This we learn from the character of the speech made by PETER on the occasion.

For after there had been much disputing, and no prospect that those in error would yield, he, the first Pope and head of the Church, at last arose.

He told of how, by divine relation, CORNELIUS, the centurion, had entered the Church without circumcision, and of how GOD made no distinction between Gentile and Jew. Then turning toward those who stood up for the observance of the Mosaic law, and with meaning in his eye, he said :

“Now, therefore, why tempt you GOD, to put a yoke upon the necks of the disciples which neither our fathers nor we were able to bear?” (Acts xv, 10.)

When PETER had spoken there was no more opposition in that assembly. Those who were so loud at Antioch, and even at Jerusalem, before the lion had roared, were now as silent as clams. The question was finished, PETER had spoken, “and the whole multitude held their peace.” Acts xv, 12.

In confirmation of what the Pope had said, PAUL and BARNABAS next began to relate their own experience; and JAMES the apostle, bishop of Jerusalem, put the finishing touch, by quoting the prophets in defence of PETER’s decision.

How wonderful indeed, are the inspired writings, so simple, and yet so sublime, so brief and yet so pregnant with important facts and data.

That council at Jerusalem, whose history is given in so few words in Acts xv, has been the model and pattern ever since.

Men of heretical spirit begin to introduce new doctrines; or to call in doubt those already believed in the Church; they are at once met and opposed by the faithful, discussion waxes warm, and the matter becomes of sufficient importance to call the attention of the local Church authorities.

The latter render judgment on the merits of the case, but the heretics will not submit. Finally the case goes to the Pope, and from his decision there is no appeal to a higher court on earth—and we may add, there is none to the court above; for the voice of the Pope, speaking *ex Cathedra*, is the echo of CHRIST's.

Whatever he binds on earth is bound also in heaven. He is the rock on which the Church is built. Matt. xvi. He feeds the lambs and the sheep of the flock. John xxi. He is commissioned to confirm his brethren. Luke xxii.

Let the reader also observe, that when the dissension arose, in regard to the question of circumcision at Antioch, it was not to the scriptures an appeal was made. No, the question was referred to a *living teaching* authority—to a supreme judge in things appertaining to faith and morals.

Let our Methodist, Baptist, Campbellite, Presbyterian, Episcopal and Mormon friends take a note of this.

They have discussions among themselves on religious points, about which they cannot agree. Why do they not imitate those of Antioch and appeal to PETER? He would very soon decide these questions for them, and he has never failed to do so when asked.

But no. They prefer to wrangle, and have the rabble for a judge. All heresy stands self-condemned, because it has

no commission to decide who is right and who is wrong in a controversy.

Not long ago, in a certain town in this State, there was a vacancy in the pulpit of one of the sectarian meeting houses. According to custom, the members took a minister on trial before engaging him for a year.

He preached for them some few times, but they found fault with his doctrine, which smelt strongly of heresy—it was the old story of the pot and the kettle. At any rate, he was not employed.

The preacher next went through another ordeal, and, we presume, preached the same doctrines in a meeting house some ten or a dozen miles away. Here he was received with opened arms, and dubbed orthodox, by men and women of the same denomination with those who had already passed judgment and pronounced him unsound.

It is a wonder that such a patent inconsistency does not at once open the eyes of sectarians, and cause them to abandon such ridiculous organizations, and enter at once that Church which professes infallibility, and acts as only a divinely commissioned infallible society can act.

The man who opposed PAUL and BARNABAS at Antioch, and raised such a commotion in the Church, was, according to some of the ancient Fathers, especially ST. EPIPHANIUS, no other than that oily and mendacious heresiarch, CERINTHUS, of whom we have already spoken in Chapter XXVII.

The condemnation pronounced against his doctrines by the Council of Jerusalem, does not appear to have cured him of his obstinacy, for it has been handed down that he went from bad to worse, and, finally met a sudden death in his impenitence.

In our next, beginning with the first general council of Nice, we will give a synopsis of what was done in it and in others held in the East.

CHAPTER XCVI.

BIRD'S EYE VIEW OF THE GENERAL COUNCILS.

In the last chapter we spoke of the council of Jerusalem which, properly speaking, was not a general one. In the present, we treat of those synods that by universal consent, have received the name of Ecumenical, or General Councils.

They are eighteen in number, according to the opinion of the best and most reliable theologians ; though some French writers add one more to the list.

The first was held at Nice, a town of Bithynia, in Asia Minor, A. D. 325 ; during the reign of CONSTANTINE, the first Catholic Emperor of Rome ; SYLVESTER being Pope.

Three hundred and eighteen bishops from various parts of the empire, were present, and participated in its deliberations.

CONSTANTINE took no hand in the discussions, and, of his own free choice, occupied a seat apart from, and inferior to those destined for the bishops ; for he did not come there to dictate, but to learn and be guided by their decisions.

In this council were condemned the errors of ARIUS, a priest of Alexandria, in Egypt, who denied the divinity of JESUS CHRIST. The bishops, guided by the Holy Ghost, having declared CHRIST consubstantial, that is of the same substance with GOD the Father, pronounced sentence against the heresiarchs.

Seventeen, however, of their number, admirers of ARIUS and his doctrines, refused to subscribe to his condemnation, and to the decisions of the council, but, after a few days, twelve relented, and finally only two remained obstinate, who were exiled along with their master.

The Fathers of this council, also defined the time for celebrating the feast commemorative of the resurrection of our

Lord, and enacted other laws in regard to matters of discipline.

HOSIUS, the bishop of Cordova, in Spain, along with VITO and VINCENT, two Roman priests, sent as legates by the Pope, presided.

The second general council was held at Constantinople, A. D. 381, during the reign of the Emperor THEODOSIUS. About five hundred Oriental bishops took part in it.

These condemned anew the errors of ARIUS, and those of APOLLINARIUS, who taught doctrines at variance with the mystery of the Incarnation. But their principle work was the condemnation of MACEDONIUS, a wicked usurping bishop of Constantinople, who denied the divinity of the Holy Ghost.

The year following, Pope DAMASUS approved the acts of this council, since which, it has been regarded as ecumenical. We do not know with certainty who presided; but the probabilities are mostly in favor of TIMOTHY, patriarch of Alexandria.

The third general council was held at Ephesus, a city on the western coast of Asia Minor, A. D. 431. CYRIL of Alexandria, presided, having been authorized to do so by Pope CELESTINE.

Two hundred and sixty-four bishops were present, who, after having duly considered the question, brought sentence of condemnation against NESTORIUS, bishop of Constantinople, for teaching, that in CHRIST there were two persons, the divine and the human; and that the Blessed Virgin had no right to the title of MOTHER OF GOD; she, according to NESTORIUS, having given birth to the human person only.

For this impiety he was deposed and branded, to the great joy and satisfaction of all the faithful. The sentence of Pope ZOZIMUS against PELAGIUS and his followers, was also confirmed by the fathers of this synod.

Not long after these events, another possessed of an heretical spirit, came to the surface. His name was EUTYCHES, a monk of Constantinople.

Out of hatred to the errors of NESTORIUS, he fell himself into heresy, maintaining that in CHRIST there was only one nature, viz: The divine. That the body of our Saviour also came from heaven, and simply passed through the Virgin as through a canal.

To set the seal of reprobation on such doctrines, the fourth general council was convened at Chalcedon, A. D. 451.

Between five and six hundred bishops, presided over by PASCHASINUS, LUCENTIUS and BONIFACIUS, papal legates, were there on the occasion. These, after having approved of the acts of the Council of Ephesus, defined that in CHRIST there were two natures, the divine and the human.

The fifth general council was held at Constantinople, A.D. 535, during the pontificate of Pope VIGILIUS, who, though he neither personally nor by legates, presided at it, yet afterward approved its acts.

There were present about one hundred and sixty-five bishops; and their principal work consisted in the condemnation of what were called the Three Chapters: viz., the writings of THEODORE of Mopsuest; of THEODORET, bishop of Cyr; and a letter which IAHs, bishop of Edessa had written to a Persian named MARIS.

These three Chapters, being unsound, were causing as much disturbance then as the question of the "three year olds," and the "four year olds" once did in Tipperary. But the fathers of council knocked the three into one pulpy mass and ended the strife.

The sixth general council was held at Constantinople, A.D. 680. There were present about one hundred and sixty bishops, besides the legates of Pope AGATHON.

These, in council, sat at the left of the Emperor, CONSTANTINE POGONATUS, or the bearded, because in the East, that is the position of honor; whereas MACARIUS, bishop of

Antioch, and GEORGE, bishop of Constantinople, sat at his right.

In this council the Monothelites, a branch of the Euty-chian heresy, received a fitting rebuke. Their error, which consisted in maintaining that CHRIST had only one will—the divine—was condemned; and the true Catholic doctrine, that the Saviour had two wills, the divine and human, formally declared.

The seventh general council was held A. D. 787, at Nice, in Bithynia. Three hundred and seventy-seven bishops, with PETER, the archpriest of St. Peter's, and PETER, abbot of St. Saba, legates of Pope ADRIAN I, were present.

In this council the errors of the Iconoclasts, or image breakers, were condemned. From the beginning all true believers honored the pictures and images of our Lord, His blessed mother and the saints.

But about the beginning of the seventh century, there came a sect into existence, whose religion meant war upon all such. The members were called Iconoclasts, and the sect flourished for a time, under the patronage of the Emperors LEO the Isaurian, and CONSTANTINE COPRONYMUS.

The latter, whose name would not sound well if translated, brought together, A. D. 726, in Constantinople, upwards of three hundred bishops; who, either through innate villainy, or through fear of the emperor absolutely condemned the worship of images.

It was to remedy the evils caused by such pusillanimity on the one hand, and abuse of power on the other, that the seventh general council was convoked.

The fathers condemned what had been done by COPRONYMUS and his batch of cowardly hirelings in the former synod.

Then they made a declaration of the true Catholic and apostolic doctrine, viz: That one may, and ought to give honor to the images of CHRIST and his saints; but not the honor and worship that belongs to GOD.

The eighth general council was held, A. D. 869, at Constantinople, and one hundred and two bishops took part therein. DONATUS, STEPHEN and MARINUS, legates of Pope ADRIAN II, presided. PHOTIUS, the author of the Greek schism, and as polished and consummate a scoundrel as ever spoke that language, here got his deserts.

Having, by order of the emperor, come before the council he refused to plead his cause, comparing himself to our Saviour in the house of PILATE. But he did not escape condemnation. This was the last of the general councils held in the East.

In our next we will give a synopsis of those of the West.

CHAPTER XCVII.

BIRD'S EYE VIEW OF THE GENERAL COUNCILS.

Having spoken of the eight general councils held in the East, we now come to those of the West.

The ninth was held A. D. 1123, at Rome, in the Church of St. John Lateran, during the pontificate of CALIXTUS I. More than three hundred bishops were present, and the Pope in person presided.

The question of *investitures* was here discussed and decided. It meant the right, or privilege, claimed by some feudal lords, in the middle ages, of appointing persons to vacant bishoprics or abbacies, and was called an investiture, because the king or prince gave the bishop a crozier and ring, in token of the authority to him transferred.

The custom had its origin in the munificence of Catholic princes towards the Church, and in the beginning was attended with no evil consequences. But there was in it a germ of mischief that could not fail to produce bitter fruit in due season.

The prince had not only the temporal, but also the spiritual power in his hands ; for bishops owed their elevation to him, and hence, when he was good they were good, but when he was bad, they were horrid.

Pope GREGORY VII, after having studied the question long and prayerfully, came to the conclusion, as well he might, that this privilege of *investiture* was at the bottom of much of the evil that existed in the Church at his day.

So he determined to stop it, which caused great coolness to spring up between him and HENRY IV, the Bismarck of his time.

The story is too long to tell here in full ; let it suffice to say that the cause of right and truth at last prevailed, so that investitures are now things of the past. But the shadow of the skeleton still remains, under the title of royal exequaturs.

In this council were also enacted some laws against SIMONY, and ambitious monks, who had usurped the jurisdiction and functions of ecclesiastics, were again lassoed, and taken back to their stalls.

The tenth general council was held also at Rome, and in the Lateran Basilica A. D. 1139, during the pontificate of INNOCENT II.

There were present nearly one thousand bishops, presided over by the Pope in person.

It was convoked for three principal ends :

First, To extinguish the schism of the anti-pope ANACLETUS II. (PETER LEONIS.)

Second, To condemn the heresies of PETER DE BRUIS and ARNOLD of Brescia.

Third, To invigorate Church discipline, which had become flabby.

PETER LEONIS lived as anti-pope twelve years, and died impenitent. ARNOLD, Abbot of Bonavallis, a cotemporary writer in his life of ST. BERNARD, book ii, chap. i, gives a good description of the means taken by him to gain, enlarge

and retain his power—all of which were unjust and tyrannical. Happily the council extinguished the schism and restored peace to the Church.

After having settled the question of the tiara, the Fathers next turned attention to the errors of PETER DE BRUIS and ARNOLD of Brescia, which they also condemned.

PETER DE BRUIS was born in Dauphiny, France, and began to preach his errors about the year 1110. According to PETER the Venerable, Abbot of Cluny, who lived at that day, they were five in number :

First, That there is no necessity for baptizing infants before the age of reason ; because, according to BRUIS, it is the actual faith of the subject that saves him through baptism.

Second, That churches ought not to be built ; on the contrary, they should be destroyed ; and that prayers are just as good in a bar-room.

Third, That crosses should be burned, because all Christians should have a horror of that on which CHRIST died.

Fourth, That CHRIST is not really and truly present in the Eucharist.

Fifth, That sacrifices, prayers and alms for the dead avail nothing.

PETER DE BRUIS departed A. D. 1130, having been condemned to be burned for his many crimes, seditions and blasphemies.

ARNOLD of Brescia taught much the same errors as those of PETER DE BRUIS, and was something of a revolutionist beside. He went about preaching that all ecclesiastics who held property in their own names, or as a community, would be damned.

Finally he appeared in Rome and tried to get the people to rebel against the temporal power of the Pope, for which he was arrested, tried and condemned, A. D. 1115.

His errors, along with those of PETER DE BRUIS, were anathematized in the council of which we are speaking.

The eleventh general council was held A. D. 1179, also in

the Lateran Basilica. Pope ALEXANDER III, and about three hundred bishops, assembled within its walls on that occasion.

It was convoked in order to condemn in a solemn manner, the schism of the anti-Pope VICTOR IV, who, on the strength of three votes given in conclave, presumed to call himself the successor of PETER, in opposition to ALEXANDER III, lawfully elected by twenty-three Cardinals.

The Fathers of this council, along with enacting some laws in regard to discipline, condemned the errors of PETER WALDO, and his followers, the Waldenses.

WALDO'S errors, condemned by the council, were briefly as follows:

First, That evangelical poverty is absolutely necessary for salvation.

Second; That all priests who possessed any of the goods of this world lost, by that fact alone, the power to validly administer the Sacraments.

Third, That a layman who practiced evangelical poverty, had a better right to preach the Gospel and to administer the Sacraments, than a priest who had temporal goods.

Fourth, That it is wrong to take an oath, even in court.

Fifth, That capital punishment ought not to be inflicted for crime.

Sixth, That no one should seek reparation for an injury.

Seventh, That it is wrong to go to war for any reason whatever.

Such were their errors in the beginning. But REINER SACHO, the historian of the sect, tells us that in the course of time they added others to the catalogue, viz:

They rejected the doctrine of purgatory; the invocation of saints; the ceremonies of the Church; the baptism of infants; the sacraments of confirmation; extreme unction and matrimony. Along with these errors they refused to honor the cross, or the pictures and images of our Lord and the saints.

The Waldenses admitted the doctrine of transubstantiation, but maintained that the change of substance took place, not in the hands of a sinful consecrator, but in the mouth of the worthy receiver.

These errors were all anathematized in the council aforesaid. The Baptists of the present day claim the Waldenses as their religious ancestors. But, as the reader may have already surmised, as well might a man claim for his bull-dog lineal descent from a crocodile, on the ground that the latter has four legs, two eyes and a tail, and the bull-pup *idem*.

The Baptists and Campbellites of the present day are distinct sects, even though both hold nearly the same views. How much more the Baptists and Waldenses.

The twelfth general council was held in the same Lateran Basilica, A. D. 1215.

Pope INNOCENT III presided. There were present four hundred and twelve bishops, two patriarchs, seventy-seven primates, upwards of eight hundred abbots and priors, and of absent prelates, procurators without number.

The diploma of convocation states that it was convened for the repossession of the Holy Land, for the condemnation of heresies, and for the reformation of the Universal Church.

In this council the errors, some of them new ones, of the Waldenses were again condemned; and the Albigenses, another pestiferous and immoral sect of that day, got a hearing from headquarters.

According to ALANUS DE CITEAU and PETER DE VAUX-CERNAY, cotemporary writers, the Albigenses held the following errors:

First, They maintained that there are two GODS, the one essentially good, the other essentially wicked.

Second, That there were two CHRISTs, the one wicked, who appeared on earth with an unreal body and died, and arose again only in appearance; the other good, but never seen in this world.

Third, They denied the resurrection of the body, and held that our souls are demons, united with our bodies in punishment of crime. They in consequence denied the existence of purgatory and of hell.

Fourth, They rejected all the Sacraments; held the Holy Eucharist in horror, and refused to confess their sins to the ministers authorized by the Church.

Fifth, They dishonored and destroyed, when they could, the images of CHRIST and the saints.

Sixth, They held marriage in abomination, declaring the propagation of the human species to be eminently sinful.

They were divided into two orders—the Perfect and the Believers. The former were consummate knaves, who made much outward show of piety; the latter lived like the rest of men, only a great deal worse than the majority, and believed they could be freed from all their wickedness by the imposition of the hands of the perfect.

Against these errors the Fathers of the council proclaimed anew, in a solemn manner, the doctrine of the real presence, and made a law obliging all the faithful to go to confession and communion at least once a year. This law is found in the celebrated 21st canon, beginning with the words "*omnis utriusque sexus.*"

It is worthy of remark that the word transubstantiation is found for the first time in the acts of this council, though, of course, the doctrine it expresses is as old as the Apostles. Those who get their learning from almanacs, also point to this council as the one which first introduced confession.

In our next we will glance at the six remaining general councils.

CHAPTER XCVIII.

BIRD'S EYE VIEW OF THE GENERAL COUNCILS.

The thirteenth general council was held at Lyons, A. D. 1245, and was presided over by Pope INNOCENT IV.

Besides the cardinals, there were present three patriarchs, about one hundred and forty bishops; BALDWIN, Emperor of Constantinople; THADDEUS DE SUESSA, procurator of the Emperor FREDERIC II, with the orators of LOUIS IX, those of the King of England, and of some other princes, too insignificant to have their names inserted here.

In this council the Pope excommunicated FREDERIC II for heresy and other crimes, absolved his subjects from their oath of allegiance, and declared the throne vacant, after having deposed the Emperor.

The right of a Pope to depose the King or Emperor, for crime, is not an article of faith; and the case we speak of, along with some others, must be decided on their own merits.

On the principle involved, our theologians are divided. The extremists on one side claim for the Pope a direct right to depose kings—for crimes or tyrannies, as a matter of course.

No one has ever dreamed of granting him such a power under any other circumstances. The extremists on the other side deny that the Pope can, for any reason whatever, lawfully depose a King.

The intermediate view of the case, advocated by Cardinal BELLARMINE, Tract de Rom. Pontif, lib. 5, cap. 11, appears to be the true one, viz.:

That the Pope has only an indirect power: that is to say, when the good of the Church and society require it, he can

by excommunication declare a king fallen from his throne, and pronounce his subjects absolved from their oath of fidelity.

The other reasons for convening the council were:

First, The interruption of the Tartars

Second, A desire to influence the Greeks to abandon their schism, and unite with the true Church. It is somewhat strange, however, that we find nothing in its acts bearing on that subject.

Third, To condemn some heresies of those times.

Fourth, To procure aid for the faithful in the Holy Land against the Saracens.

The fourteenth general council was held also at Lyons, A. D. 1274, during the pontificate of Pope GREGORY X, who presided at it in person.

Along with the Latin patriarchs, there were present PANTALEO, patriarch of Constantinople; OPIZIO, patriarch of Antioch; five hundred bishops, seventy abbots, and upwards of a thousand other inferior prelates, besides kings, or their ambassadors.

In this council the Greek schismatics formally united with the true Church, after having admitted that the Holy Ghost proceeds from the Father and Son, and that the Pope of Rome is, by divine right, head of the Universal Church

The twenty-third disciplinary canon of the second Council of Lyons is remarkable, from the fact that it forbids the establishment of new religious orders, and suppresses all the mendicant orders that came into existence since the Lateran Council, A. D. 1215, such, of course, as had not been confirmed by the Holy See.

The fifteenth general council which lasted four years, viz. : from 1307 to 1311, was held at Vienne, in Dauphiny, during the pontificate of Pope CLEMENT V.

Besides the cardinals and patriarchs of Alexandria and Antioch, there were present three hundred bishops and a

vast concourse of inferior prelates. The Pope in person presided.

The work of this council consisted principally in the suppression of the Knights Templar, and in the condemnation of the errors of some obscure sects then in existence.

The Knights Templar were first organized in Jerusalem, about the year 1118 of our era, by HUGH DE PAGANES and GEOFFREY DE SAINT-OMER. Their object was to protect the holy sepulchre of our Lord against infidels.

BALDWIN II, King of Jerusalem, gave them a house, supposed to have occupied the site of the temple of Solomon; and from this circumstance they were called Templars. In course of time the order became very rich, and its members correspondingly corrupt, in France and other European countries.

They were accused of denying JESUS CHRIST, and of spitting on the cross at their initiation, of sins against nature in their temples; of adoring an idol with a gilt head and four legs; of practicing magic, and of obliging all postulants to take a horrible oath of secrecy.

For these and other blasphemies, many were tried, found guilty, and executed. Others escaped, and founded a secret society whose foundation stones were: hatred of JESUS CHRIST and war against the Pope.

Some Gallican writers regarded the Council of Constance as ecumenical. In it was extinguished the great schism of the west, and the errors of JOHN HUSS and JEROME of Prague, jackals of LUTHER, were condemned.

When this council began, A. D. 1414, there were three Popes, viz: JOHN XXIII, GREGORY XII, and BENEDICT XIII, each of whom claimed to be the legitimate Pope.

But, at its close, in the year 1418, MARTIN V, elected by the Fathers of the council, was universally acknowledged to be the successor of PETER, all the others having resigned.

In the last session, the Pope confirmed all that had been done "CONCILIARITER" in the council.

Gallican writers also regarded the Council of Bale as ecumenical, up to its twenty-sixth session. It was convened A. D. 1431, in virtue of a decree made in the thirty-ninth session of the Council of Constance, and was prolonged to the year 1443.

Pope EUGENE IV, withdrew from it in 1437, and some of the bishops of Gallican proclivities thought they could get along without him. It was that old case of the body and members declaring themselves free and independent of the head. They went even farther, by electing the Duke of Savoy as anti-pope, who took the title of FELIX V.

The sixteenth general council was held A. D. 1438, first at Ferrara, for a year, and then, on account of a pestilence that had broken out in the city, transferred to Florence.

Pope EUGENE IV, presided. In this council the Greek schismatics united with the true Church; and a formula of belief, written by the Pope, for the Armenian schismatics, was by them accepted A. D. 1441.

The seventeenth general council was that of Trent, begun A. D. 1545, and finished A. D. 1563.

Of this, and of the Vatican, in a future chapter.

CHAPTER XCIX.

BIRD'S EYE VIEW OF THE GENERAL COUNCILS.

The seventeenth general council was held at Trent, a town of Tyrol, situated a little to the north of the Italian frontier. It was the most remarkable assembly ever convened, since that day when CHRIST told the Apostles to go forth and teach all nations.

The Bishops of former Councils sometimes had no more than one or two errors to examine and condemn. The

Fathers of Trent came together to take cognizance of Protestantism, which is a conglomeration of all the heresies that ever were, and we may add, that ever will be. As the Catholic Church teaches all that the Saviour revealed; so, Protestantism is equally universal, in that it denies everything He wishes men to know and believe.

The Church need not any longer dread the appearance of new heresies; for LUTHER and his brood have exhausted the catalogue of possibilities. Rationalism and Materialism, which are the principal ingredients of Protestantism, already deny the existence of a personal GOD. The mystery of creation is consequently impugned, and Pantheism installed in its place. The Socinians, or Unitarians, deny the mystery of the most Holy Trinity, and reject the Incarnation and Atonement of the Son of GOD, as also the divinity of the Holy Ghost.

The Universalists believe there is no hell; and INGERSOLL, a sturdy, rubicund protestor, is advocating their cause.

The Methodists and Presbyterians reject five of the seven sacraments instituted by CHRIST as a means of salvation. The Baptists and Campbellites deny the utility of infant baptism; impugning thereby the doctrine relating to the propagation of original sin.

The Mormon apostles are at variance with the Apostles of old, on the subject of matrimony; and the Spiritists of our day have revived once more the *Theurgy* and *Diabolism* of Pagan times.

To finish all in one sentence: Let the reader call to mind any one of the doctrines taught by CHRIST, and he will find a Protestant to deny, may be to laugh or make sport of it.

It was to attack this many headed hydra, and to provide an antidote to its venom, and to that of the brood yet within its womb, that on the morning of the thirteenth day of December, 1545, at the bidding of PAUL III, Pope of Rome JOHN MARY DE MONTE, MARCELLUS CERVINUS, and REGINALD POLE, cardinals of the Holy Roman Church, and

the legates of the See of PETER, at the head of a chosen band of bishops, appeared at Trent. From there were proclaimed anew, and in a solemn manner, to the whole world, doctrines taught by the Son of GOD, and sealed with His blood.

The council lasted for eighteen years. But most of those who had taken part in its first session had gone to their eternal rest before the morning of the fourth of December 1563, when ZAMBECCARUS, of Sulmo, approached the altar to offer sacrifice for the happy conclusion of its twenty-fifth and last sitting.

PIUS IV was then Pope. His predecessors, PAUL III, JULIUS III and PAUL IV had watched, each in turn, the progress of the council, until wearied, they sank at the post of duty and went to their reward.

Two histories of the council of Trent have been written ; the one by PAOLO SARPI, a Venetian, who under the cowl and frock of a monk, concealed a Protestant head and heart.

Pope PAUL V, and the Senate of Venice were, at that time, not on the best of terms ; and SARPI, who hated Rome, thought to ingratiate himself with the leading men of his native city, by spewing out his bile against the Tridentine Fathers.

But after the difference had been amicably adjusted by the mediation of HENRY IV, SARPI no longer daring to publish his work in Italy, contrived to put the manuscripts into the hands of MARC ANTONIO DE DOMINIS, another apostate ; and through him an English bookseller has given to the world a monument that well illustrates the cunning, duplicity and disregard for truth of its author.

To refute this book and give a true history of the Great Council, Cardinal PALLAVICINI undertook his admirable work, " The History of the Council of Trent," which first appeared in print about the year 1665, and which is based upon official and authentic documents.

The work of SARPI, translated into French, with notes by LE COURYER, was also handsomely riddled in a volume published at Nancy in 1742, entitled, "The Honor of the Catholic Church and of the Sovereign Pontiffs, defended against the History of the Council of Trent by Fra PAOLO, and the notes of Father LE COURYER."

We have not space here to give even a synopsis of what was done in the various sessions of the Council.

But in general, we may say, that the work of the Tridentine Fathers has been, not only the reformation of the Universal Church, but the exposure and condemnation of Protestantism in its root and in its branches.

The eighteenth and last of the general councils was that of the Vatican, begun A. D. 1869, on the Feast of the Immaculate Conception, and continued through a part of the following year, until cannon guns silenced the canon law, and brute force leveled the barriers of justice.

The Vatican is one of the hills of Rome, and stands at the southwestern extremity of the present city. On it the Pope has his palace, and at the foot of the hill, stands the Church of ST. PETER, the noblest monument ever raised by mortal hands for the worship of the Almighty. The ground plan embraces an area of six English acres, and under the high altar, in a receptacle of gold, adorned with precious stones, are the mortal remains of the first Pope, SIMON PETER, the fisherman of Galilee.

It was in this church that almost a thousand bishops, with PIUS IX at their head, met, and after due deliberation, defined and declared it to be an article of faith, taught by CHRIST and by the Apostles, that the Pope, the successor of ST. PETER, prince of the Apostles, when speaking *ex cathedra*, that is addressing the Universal Church on a question appertaining to faith and morals, is INFALLIBLE.

We have now given the back-bone of Church history; and in our next we return to do some more chiseling around one

of the eyes of the mighty statue—we go back to the life and times of ST. PAUL.

CHAPTER C.

ST. PAUL VISITS THE CHURCHES OF SYRIA AND CILICIA—HE
CARRIES THE GOOD TIDINGS INTO MACEDONIA.

After the question in regard to circumcision had been settled by the council of Jerusalem, a disagreement arose between PAUL and BARNABAS, and they separated. Even good and holy men may differ about the means to a desired end. We should never, therefore, get angry with others because they do not see things as we do.

But give a little authority to a blockhead, and it makes a tyrant of him. Fear is then the best medicine to bring him to his senses.

No man should idolize his own will unless he be sure that his intelligence, on a controverted point, outweighs the combined wisdom of his opponents. This attachment of a man of intellect to his opinion is called firmness, but a fool's infatuation with his fancies is termed obstinacy.

"Make an agreement," said the Saviour, "with thine adversary quickly, whilst thou art in the way with him; lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

It is better to separate in peace from those with whom we cannot agree, than to provoke strife for the purpose of making a display of our strength

Far from getting angry or testing their strength, one with the other, PAUL and BARNABAS took thenceforth different roads.

SILAS became associated with the former, and JOHN, sur-named MARK, followed the latter.

When PAUL and SILAS, in the course of their visitation of the churches, had come to Derbe and Lystra, towns of Asia Minor, they found in one of them a young man named TIMOTHY, who was well spoken of through the country round about.

The mother of this youth was a Jewess, but his father was a Pagan.

Now, according to the law of MOSES, it was not permitted a daughter of Israel to receive in marriage the hand of a Gentile, lest she might thereby be drawn away from the faith of her fathers.

But this woman, it appears, ran the risk. And though she did not lose the faith herself, yet it would seem that her son grew up without the practice of it, for he was not circumcised, as by the law he should have been on the eighth day after his birth.

Most probably TIMOTHY, in his boyhood, was neither a Jew nor a Gentile, but half and half; not caring much for either. He was raised up in indifference, for the faith of his mother was chilled by his father's unbelief.

Still, through the mercy of God he received the grace of conversion, and therein his example differs from that of so many others, who are born of mixed marriages.

The Church very wisely discountenances the union of any of her children with Infidels or false believers. And no Catholic should, except for the very gravest cause, ever dream of accompanying to the altar any but one of his own faith.

The husband and wife, who ought to be twain in one flesh, cannot be so in the strict sense, whilst one is a Catholic and the other an unbeliever.

Not many miles away from where the writer now resides, there was a sectarian preacher married to a Catholic lady. Whether he took to preaching after the union or before it, we have not been able to learn. At any rate, the faith of his wife he felt to be a drawback to his own success as a

pulpit thumper, so he tried to "convert" her, and took a novel way of doing it. On Fridays he would sometimes seize hold of her around the neck, force meat into her mouth and almost ram it down the poor woman's throat. Her modesty kept her a long time from exposing the wretch; but, the persecution continued, she could not stand it always and she left him. This is an extreme case, but it should be a warning.

"Bear not the yoke together with unbelievers." says ST. PAUL, "for what participation hath justice with injustice? Or what fellowship hath light with darkness?" II Cor. vi, 14.

Heretics, on the other hand, have nothing like this to fear from Catholics, for no priest nor bishop will receive an adult into the Church unless such person first makes a free and open confession that he believes everything the Church teaches. We respect conscience, even where we have good reason to suppose that it is benumbed by pride and worldliness. We leave judgment of such matter to Him who sees the heart, and make use of means that are righteous beyond all suspicion, satisfied, as we are, that a hypocritical convert is worse than an avowed Infidel.

After having confirmed the brethren at Derbe, PAUL, SILAS and TIMOTHY visited the other Churches of Asia Minor. But, when they had come to where stood the city of ancient Troy, PAUL was admonished, in a vision, to pass over into Macedonia. They accordingly took shipping, and, in due time, arrived at Neapolis, and thence proceeded to Philippi, the chief town. Here he converted a woman named LYDIA, a seller of purple, and baptized not only herself but her whole family, in which, we may reasonably presume, there were some children who had not come to the age of reason.

There, also, he came into contact with that pythoess or clairvoyant mentioned in a former chapter. Whether the demon by which she was possessed, gave testimony to the truth on that occasion, of his own free will, or whether he

was compelled to do so by a higher power, is a question that might challenge inspection.

Taking all the circumstances of the case into consideration, it would appear that he was forced to make the confession. Still, he may have done it for sinister purposes, known to himself.

Infidels and heretics sometimes speak and write fine things of the Catholic Church, and yet their praises do us no good because a *nimbus* of insincerity overshadows the picture.

Who knows but this demon may have thus introduced ST. PAUL for the express purpose of paralyzing his influence or of getting him into trouble with the owner of the pythoness. If he had the latter object in view, he certainly succeeded to a nicety, for ST. PAUL was publicly scourged and thrown into prison on account of her. Nevertheless, it may have been at the other object he was aiming, viz: To put a suspicion of fraud from the start on whatever the Apostle might say.

It is well known that the devil can never tell a story straight, and without doubt those who knew the pythoness and heard her prophecies, were fully aware that she often mixed up the leaven of falsehood with many things that were true. Hence their faith in her entire veracity was not unbounded, and SATAN knew well that her testimony in favor of the Apostles would be recieved by the Pagans with a sardonic grin, and a large grain of salt.

Whilst in prison, which was only for one night, ST. PAUL converted and baptized the jailer, with his whole family.

After a careful consideration of the facts and circumstances of this conversion, as given in Acts xvi, it will readily occur to the reader that baptism on the occasion must have been administered either by sprinkling or by pouring, unless, perchance, the authorities kept a hogs-head of water for the purpose of ducking the prisoners—a supposition that must not be too readily entertained, for that method of punishment is rather a modern invention.

In our next we accompany ST. PAUL to Thessalonica and Berea.

CHAPTER CI.

ST. PAUL AT THESSALONICA AND BEREA.

Leaving Philippi, PAUL and his two companions, SILAS and TIMOTHY, came to the city of Thessalonica.

According to custom he began the work of evangelizing in one of the synagogues, with the usual result.

Many of the Jews and Gentiles believed, but those who did not, raised a tumult, which made it unsafe to remain longer with them.

Instead of meeting him in argument, and showing that his reasoning was fallacious, they had recourse to a much better plan.

They went to the civil magistrates, and complained that PAUL was preaching contrary to the decrees of CÆSAR, "saying that there is another King JESUS." Acts, xvi, 7.

Let the reader here take notice of the villainy of those Jews of Thessalonica. In their hearts they hated CÆSAR, but were willing then to show great zeal in his behalf, in order to crush the Apostle, and they succeeded.

This same thing has happened time and again in every age of the world's history, since CHRIST lived on earth. The enemies of truth, with an eye to present success, have accused the Apostles and their successors, even to the present day, of being hostile to CÆSAR. In this country, where we have no CÆsar, in the literal sense, the calumny takes another shape. The Catholic Church, say the enemies of the Gospel, is inimical to civil liberty. It is the same old lie, put in different words.

It is astonishing that well-meaning heretics, whilst reading the New Testament, especially the Acts and Epistles of

the Apostles, do not at once see and recognize the identity of the Roman Church of the present day with that of which PAUL was so distinguished a champion.

Why is it that the sects do not meet with the same opposition from the World, the Flesh and the Devil that we have to encounter?

It is because the World, the Flesh and the Devil see in them nothing but shams, too ridiculous to call for serious attention, and of parts too incoherent to exert any salutary force.

From Thessalonica PAUL went to Berea, a town forty-five miles distant.

Now, those Jews of Berea were more noble than they of Thessalonica, and for this reason: Instead of opposing PAUL by calumny and misrepresentation, they listened to what he said about CHRIST, believed his teachings, and to strengthen themselves yet more, by making their faith a reasonable one, they examined those parts of the ancient prophecies which the Apostle had commented upon.

Those Bereans may be likened to many excellent men and women of our own times, who, though brought up in heresy and presumptuous ignorance, have, upon hearing a Catholic sermon or reading some Catholic book, been led to examine the sacred writings with a more critical eye, and finally to enter the true fold.

These may be also said to be more noble of soul than those of their brethren who are content to remain in heresy, and calumniate the Church of Rome as an excuse for their obstinacy.

But, when the Jews in Thessalonica had knowledge that the Word of GOD was also preached by PAUL at Berea, they came thither, stirring up and disturbing the multitude. Acts, xvii, 13.

He was once more obliged to beat a hasty retreat. So turning his face southward, he departed for Athens. Before we accompany him thither, it may be well to make an

observation concerning those Jews of Berea who were "more noble" than they of Thessalonica.

Some modern heretics have very much abused this scripture testimony. They wish to make it appear that the reason why the Bereans were praised was because they did not believe PAUL's preaching until they had examined the scriptures, to see whether he was right or wrong.

Now, such an interpretation is contradicted by the context and the circumstances of the case.

Certainly it would have been strange in LUKE, the writer of Acts, to have called any one noble who refused to believe or set up his own private judgment against the teaching of an inspired Apostle. True nobility consists in believing at once what GOD has revealed, because His authorized agents can teach only what is in conformity with the natural law, inscribed upon the heart of man from the beginning. Hence, it is a sure proof, where one disbelieves, or hesitates to accept the truth fairly proposed, that his heart is not right in the sight of GOD—that he is a crooked tube, through which the sun's light will not pass.

"He that doth not believe is already judged, because he believeth not in the name of the only begotten Son of God. And this is the judgment, because the light is come into the world, and men loved darkness better than light; for their works were evil. For every one that doth evil, hateth the light, and cometh not to the light, that his works may not be reprobated. But he that doth truth, cometh to the light, that his works may be made manifest because they are done in God."—(John iii, 18-21.)

Let the reader draw on his experience, and he will find that the more ready a man is to reject the Gospel, the proner he also will be to accept error of almost any kind. A crooked man will believe a liar far sooner than he will an Apostle.

The following incident was related to the writer some seven years ago, by a man named DURBIN, who then lived, and may be does yet, on the Irvin road, about six miles beyond Richmond, in this State: "When I was a boy," said he, "my father had a farm up in the neighborhood of

Station Camp, and one summer there came to the place a strange preacher, who held protracted meetings, and set the whole country 'round about almost wild with religious excitement. After he had baptized several hundred persons in the creeks and pools around there, one morning he turned up missing, though a large crowd stood awaiting his arrival at the meeting house; and not a few were there in mourner's rig, ready to go into the pond to be dipped. On toward noon, before the assembly had dispersed, some well-armed strangers rode up and made inquiry in regard to the whereabouts of a man who, under the guise of a preacher, had been doing a large business in horse-flesh. They were officers of the law, and the supposed preacher was a horse-thief. His confederates would slip off with the best animals, whilst he was expounding the Bible inside the meeting-house, at night. But during his brief missionary career, there were more searchers of the Scripture around that locality than were ever known before or since."

To search the Scriptures, of itself, ennobles no one. Witness the Pharisees of old, to whom the Saviour said:

"You search the Scriptures, for you think in them to have life everlasting, and the same are they that give testimony of me, and you will not come to me that you may have life."—John v, 39.

Some heretics and infidels do also, in our day, search the Scriptures but without the proper spirit, and hence, like the Pharisees, they derive no good from them.

Still, those who have recourse to the Bible to find arguments against the Church, like those Bereans spoke of, are in a sense more noble than others who, like the Thessalonian Jews, rely altogether upon trickery, misrepresentations and lies.

But truly noble is he who, having received the virtue of faith in baptism, reads the Scriptures with a contrite and humble heart, by that light which the Church holds aloft, that all may see and know the Truth.

In our next we will take a view of ST. PAUL, as he appeared amongst the philosophers and statesmen of Athens.

CHAPTER CII.

ST. PAUL PREACHES THE GOSPEL TO THE ATHENIANS—HE CONVERTS DIONYSIUS, THE AREOPAGITE, AND OTHERS TO THE FAITH.

Athens was, in many respects, the most remarkable city of ancient times. Though at no period of its history very large; its citizens had for ages the reputation of being the most learned and refined of the human race.

From their lofty perch they looked down with complacency and contempt upon all outside barbarians. And even the other cities of Greece, they were disposed to regard with feelings akin to pity.

They had models of excellence in almost every department at home, which made them imagine that, though Athens might teach, it had nothing to learn from others.

SOLON was their law-giver; HOMER their poet; MILTIADES, THEMISTOCLES, and CIMON their warriors; SOCRATES and PLATO their philosophers; PHIDIAS and PRAXITELES their sculptors. DEMOSTHENES and ÆSCHINES illustrated in their speeches, what an orator should be; whilst ÆSCHYLUS, SOPHACLES and EURIPIDES wooed the tragic muse with a success unparalleled in days of yore.

They had the typical statesman in PERICLES; THUCYDIDES told the story of their deeds of valor, and told it well; the sarcastic ARISTOPHANES made them laugh at folly; and ALCIBIADES furnished them with the *beau ideal* of a fast young man.

Thus, it will be seen, that the Athenians had good reason for being pleased with themselves and their city. No other

did before, or has to this day, produced such an array of unmistakable genius.

When we recollect that the little children on the streets, and even the wharf-rats and gutter-snipes around Piræus, spoke sweeter Greek than our most learned professors, we will experience no pang in withdrawing from the race, and yielding by acclamation, the palm to Athens. True it is that PHILIP chastised them at Cheronea, and the Romans drubbed them in after years; still, their vanity was great, for past glories will gild the captive's chain, and throw a halo around his dungeon.

The Athenian Republic was the purest democracy that has ever been, and its free citizens, taken as a body, the most learned and critical ever known.

When an orator mounted the stand in the *agora*, to address the people, he had to be choice in his words and pronunciation, or else be whistled down by his hearers.

The story is told, in classical literature, that DEMOSTHENES once played a shrewd trick on his great rival, ÆSCHINES.

When delivering his speech "On the Crown," he asked the people to say whether ÆSCHINES was not a hireling: *misthotes*—putting the accent on the second syllable; they, hearing the word mispronounced, cried out at once *misthotes!* *misthotes!* putting the accent on the final where it belonged.

It was to this, people puffed up with vain admiration of themselves and of their ancestors, that PAUL came with the hope of leading them to the light of faith. Humanly speaking, the prospect of success was faint. Intellectually, PAUL might have been, and probably was, the equal of any of their great heroes or sages; but he was a Jew, with an uncouth accent, and his words and sentences wanted the grace and polish of those to which their ears had been long accustomed.

The philosophers and statesmen of Athens, looked for nothing in the line of knowledge from outside barbarians.

And sooner would JAY GOULD ask advice in finance, of the humblest brakeman in his employ, than an Epicurean or Stoic, would think of consulting a Jew, to learn the nature or genealogy of the immortal gods.

But truth is mighty and will prevail. As the stars grow pale when the day has dawned, so has Grecian philosophy lost its luster before a superior light ; and Grecian culture is hollow and counterfeit, as compared with Christian civilization.

PAUL has supplanted PLATO ; and SOCRATES, with his cup of hemlock, ordering the sacrifice of a cock to ESCULAPIUS, has ceased to be a model.

Having arrived at Athens, PAUL sent word to SILAS and TIMOTHY to come to him. No doubt he felt somewhat isolated, and, before beginning work, he wished to have the support and encouragement of his two friends and collaborators.

“Whilst he waited for them at Athens, his spirit was excited within him, seeing the city given up to idolatry.” Acts xvii, 16.

But, like the valiant soldier that he was, he could not let his sword rest in its scabbard, with the enemy before him and anxious for the fray. An Athenian was always ready for a dispute, so, considering the natural bent of PAUL’s mind, and his zeal for religion, they must have had a lively time at Athens while he stayed there. When Greek meets Greek, then comes the tug of war.

He began, as usual, in the synagogues amongst the Jews, but did not neglect the Pagans. Every day in the market place, the people flocked around to hear, to them, a new story about the true God, and the incarnation, birth, life, miracles, death, resurrection and ascension of His Son.

The philosophers who frequented the *agors*, to make a display of their learning, and be refreshed with the praises of the bystanders, could not long endure seeing a mere Jew,

with a foreign accent, drawing attention away from themselves.

Hence, they disputed with him, but soon discovered they had mistaken their man. He appeared not only familiar with their different schools of philosophy, but there was also a certain indefinite superiority in his conceptions which paralyzed argumentative opposition.

They found themselves checkmated, and all their philosophical pieces worthless, after a few rapid and brilliant moves on the part of their opponent.

One of them, with a face flushed with anger, and still writhing from the lash, called PAUL nothing but a babbler.

Others who stood by listening, stole off quietly, and on being asked who this man was that created so much talk, replied somewhat more respectfully: "He seemeth to be a publisher of new gods." Acts. xvii, 18.

An old tradition amongst the Greeks, to which the writer does not, however, attribute any historical importance, informs us that the name of the Epicurean snuffed out by the Apostle on the occasion alluded to, was BORONTES.

From the derivation of the word, we would be led to suppose that he must have been a great eater and drinker—boros, in Greek, signifying edacious.

But, on account of a habit he had when speaking in public, of whining and trying to excite the pity of his hearers, an attic wit of the day, called him BORONTES MEGA TO BREPHOS; in English, BORONTER, the *big pappoose*. From his mother, a Cretan, he inherited a disposition to lie, and from his father, a Bœotian, the inability to cover up his tracks.

He held the office of Epistates, or Mayor, in one of the little country towns, until, having become thoroughly odious to the people, on account of his avarice and venality, he was obliged to fly from the place at night to Athens, for protection.

There he started a sort of business house, which was a compromise between a bank, a pawn, and a note-shaving establishment. But, he was universally despised, and many secretly rejoiced, when PAUL covered the impudent fellow with confusion.

A victory over such a man is, at best, not worth talking about ; it is simply abating a nuisance, and nothing more.

The big pappoose having been disposed of, some of the other philosophers invited PAUL to give a regular discourse on the Hill of Mars, in the presence of the chief men of the city. He readily assented, and his discourse must have been a master-piece, for he converted DIONYSIUS, one of the judges ; also a woman named DAMARIS, and others.

DIONYSIUS or DENNIS was ordained Bishop of Athens by the Apostle, and according to Eusebius iv, 25, it seems that he suffered martyrdom for the faith.

But whether or not he succeeded in converting the big pappoose, is a matter on which history and tradition are both silent.

In our next we accompany the great Apostle to Corinth.

CHAPTER CIII.

ST. PAUL AT CORINTH.

Leaving Athens, PAUL came to Corinth, one of the principal cities of Greece, and at that time a place of considerable commercial importance.

Finding there a converted Jew named AQUILA, a tent maker by trade, he stayed with him, working during the week at the same business ; but on the Sabbath, disputing in the synagogue, and persuading the Jews and the Greeks.

Before going further, it may be well to make here an observation about PAUL's example in doing manual labor.

Whatever an Apostle is known to have done, one may do again, without danger of disgrace, or even impropriety.

Hence, manual labor dishonors no one who has not other means of gaining a livelihood.

The disciple is not above the master, and our masters and teachers under CHRIST are the Apostles.

So far, the theory and the principles involved; now for the practice:

There are some greedy, groveling men, who are so wrapt up in the rags and enamored of the trash of this world that they may be said to be but little above mere animals.

As swine feeding on acorns under a tree never look up to the branches from which their food descends, so those men enjoy what they have in coarse delight, and never raise their thoughts to GOD from whom all blessings flow.

When asked to do something for the advancement of religion, their text is ready, and their excuse formulated.

"PAUL," they say, "worked with his own hands on week days, then preached on the Sabbath. Why don't the ministers now do likewise, and let the gospel be free for everyone?"

Some wit once said, that farthings were first coined in order to give Scotchmen a chance to contribute to orphan asylums; and we may say of the text in question, that ST. LUKE must have written it on purpose to give such people just the shadow of an excuse for their meanness.

The writer has heard of a clergyman, who, during the week, plows in the field, shucks corn, feeds the hogs, looks after the chickens and turkeys, and, on Sundays, officiates in stoga boots—unpolished.

His mode of life would seem to be apostolic and primitive enough for even the most exacting; and, if he lived in a community where all were Pagans, unwilling to contribute anything for his support, he would be deserving of high honor, and entitled to be ranked almost with the Apostles.

But, where the faith is already planted, such primitiveness

is not praiseworthy. A clergyman's labor lies in the field of thought, not in the cornfield. He is, by his profession, a fisher of men, not a feeder of swine. His cares are of an exalted and spiritual nature, not to be wasted on chickens and ducks.

The same Apostle PAUL, though, from all we can learn of him, not disposed at any time to say a great deal about money, yet did not fail in his day to read the law to the faithful on this very subject :

"Know you not," said he, "that they who work in the holy place, and they who serve the altar, partake with the altar?" "So also the Lord ordained that they who preach the gospel should live of the gospel." I Cor. ix., 13-14.

The faithful have a duty to fulfill. And, certainly, no Catholic should look upon himself as sinless who does not, according to his means, contribute to the support of his religion. Still, it is better to say not enough than too much on this subject.

It is a truth confirmed by the experience of many, that the vast majority of the faithful do their duty in this respect, and do it willingly; witness the many splendid church edifices, schools, hospitals and asylums throughout the land. These are proofs of a great power behind the throne, and they show the tender love and respect of Catholics for their holy faith.

Occasionally a curmudgeon is met with, like that rich old widow lady in one of the lower counties. She sent her pastor on New Years' day, in recognition of services for twelve months passed, two pippin apples and a coil of sausage meat—with her compliments.

There is another matter also in this connection, which those advocates of a free gospel do not appear to take into consideration. The Apostles had no need of study to prepare themselves to announce the truth to the nations.

Their knowledge came by divine inspiration. They were even forbidden to think beforehand, what they should say

when brought before kings and rulers. "It will be given you in that hour," said the Saviour, "what you shall speak." Matt. x, 19.

Possibly, were we of the present day brought into the presence of such people, to answer for the faith that is in us, the Holy Spirit would also teach us what to say. Yet, it would not be wise nor profitable to make a practice of going up into the pulpit Sunday after Sunday, and blurting out the first thing that came into one's mouth.

To preach the gospel reasonably well, requires not alone a certain natural aptitude, but also persistent and faithful study—unless, indeed, one should take the risk of being detected in the fraud of preaching, and passing off as his own, what another has written.

Hence, the practice common from early ages of exempting ecclesiastics from military duty, and from all kinds of manual labor, is not only a mark of respect; it is wise withal.

The man who passes the week amongst cattle and hogs, followed through the fields by a flock of gobbling turkeys, will rarely have those finer qualities of mind, those adornments that are justly looked for around the altar. His person and his thoughts may recall memories of the hay-rick and stable, but they will not instruct, refine and ennoble.

To gain this knowledge which should adorn the ministerial character, time is required; and not that alone, but freedom, to a considerable degree, from wordly cares and anxieties.

"The lips of the priest shall keep knowledge," says the Prophet MALACHI, "and they shall seek the law at his mouth, because he is the angel of the Lord of hosts." Chap. ii, 7.

The foregoing observations may serve to convict of folly, those whose only show of religious zeal consists in finding fault, and being more apostolic in talk at least, than the Apostles themselves would be were they now living.

PAUL stayed one year and six months at Corinth, preaching the gospel and disputing with the Jews and Gentiles promiscuously. The former, seeing that the apostle always got the better of them in a debate, and that he was drawing many to believe in CHRIST, did not fail to have recourse at last to physical arguments.

Cunning is a characteristic of weakness, candor of strength. Error has many arts, truth is all simplicity—yet, truth conquers in the end. The fox has more tricks than the lion, but the lion is king nevertheless.

So with the Jews and PAUL. They brought him before the Governor, or Pro-Consul GALLIO, and accused him of persuading men to worship God contrary to the law of MOSES.

Now GALLIO, who was a Pagan, knew probably as much about MOSES and the law as one of our country magistrates does about Chancellor KENT and his commentaries. But he was a different man from PONTIUS PILATE, and the Jews found they could not use him as a tool to work iniquity.

He listened patiently to what they they had to say, until he found it was all nothing but a wrangle about points of belief. Then he drove them off, telling them he would not be judge in such matters.

Along with being a fair-minded man, GALLIO must also have been somewhat of a wag, able to enjoy a joke when he was not too drunk. For after he had dismissed the case a fight ensued between the Jews in the court-house ; to which, it is said, GALLIO paid no heed.

Most likely the old Pagan chuckled heartily at seeing those zealous idiots cracking one another's heads—all for the love of MOSES and the Law.

In our next we follow ST. PAUL to Ephesus.

CHAPTER CIV.

ST. PAUL AT EPHESUS.

Leaving Athens PAUL visited some of those churches founded by him, in Asia Minor; then he went to Syria, and finally returned again to labor amongst the Greeks.

He pitched his tent at Ephesus, and opened the campaign with some disciples of JOHN the Baptist. These he baptized "in the name of the Lord JESUS," and also confirmed by the imposition of hands. Acts xix.

We have, in this circumstance, an argument against one of the errors of LUTHER.

Relying on the false principle that man is justified by faith alone, the heresiarch taught that the sacraments are only means to excite our faith, and consequently, that the baptism of JOHN, and in general, the sacraments of the Old Law, were in no wise different, as regards their efficacy, from those of the New Dispensation.

The former, according to him, did nothing more than excite faith in a Redeemer to come, whilst the latter effect the same in a Saviour already born into the world.

The fact that PAUL regenerated some of those whom JOHN had baptized, knocks the breath out of LUTHER's theory, and shows conclusively there is a difference between the baptism of JOHN and that of CHRIST.

The Catholic doctrine is: That the sacraments of the New Law, through the merits and by the will of CHRIST, confer grace by a virtue inherent to themselves—*ex opere operato*, as our theologians say.

A sword may require a hand to wield it, but it takes off the head of a traitor by a power altogether its own.

It may be proper here also to call attention to another matter. It is said that PAUL baptized "in the name of the

Lord JESUS." Now, in the true Church, it has always been held as essential to the validity of baptism, that the names of the three divine persons be expressly invoked.

Some of our theologians, on the strength of the text already given, have surmised that the Apostles, by a privilege peculiar to themselves, did sometimes baptize in the name of our Lord alone, omitting the express invocation of the Father and Holy Ghost.

Others deny this, and explain the text by saying that the Apostles, though using the same form that we do, sometimes added by way of elucidation, the name of the Lord JESUS.

Hence, according to the latter, the form used on some occasions by them would be this :

"I baptize thee in the name of the Father; and of the Son, the Lord JESUS; and of the Holy Ghost."

This gives a satisfactory explanation of the text, and at the same time, relieves us of the necessity of having recourse to the theory of a special privilege; for which, in truth, there seems to be no solid foundation.

We read also, in this xix chapter of Acts, that when PAUL had imposed hands on those he had baptized, the Holy Ghost came upon them, and they spoke tongues, and prophesied.

Here we have a clear proof of the sacrament of confirmation administered by an Apostle. Consult also on this head, Acts viii, 17. Some of the sects pretend to follow the scriptures as their rule of faith, yet do not practice the imposition of hands, so clearly taught in the sacred writings.

Spiritually, of course, the imposition of a preacher's hands would not amount to any more than a clout from a babboon; still, for the sake of consistency, it should have been retained in all the sectarian conventicles.

Apropos of this, it may be proper to write down here, a little circumstance that happened not long ago :

A Protestant lady, known by name to the writer, formed

and expressed the intention of renouncing heresy to enter the true Church.

She had been reading the scriptures to some purpose, and having found in the sixth chapter of St. John's Gospel, and in other places also of the sacred volume, such clear proofs of the doctrine of the Real Presence, she came at once to the conclusion that her own sect could not be the Church of the New Testament. This led to further investigation, and she resolved to become a Catholic.

At this stage of the case, some of her friends and acquaintances, on learning her intentions, became more tender toward her than she had ever before known them to be. All agreed that it would be "just awful to go off and become a Catholic."

The local preacher was called in ; but she polished him off so handsomely, in an argument, that he had her prayed for at meeting, on the following Sunday.

Some that were there prayed also, in silence, for the preacher himself ; that he might have light from above, and that he might do less card playing and more study.

But neither the prayers nor the entreaties of friends seemed to count for naught ; the case was becoming desperate—inveterate, so to speak. The preacher next bethought himself of a plan to still retain her as a member of his church, and at the same time, give peace of conscience on the subject of the Real Presence.

Meeting her one day, quoth he :

"Now you say that unless one eats of the flesh of the Son of Man, and drink His blood he cannot have life in him ; and he that eats the flesh of JESUS and drinks His blood abides in CHRIST and CHRIST in him, &c. I do not forbid you to believe so, if your conscience teaches you that such is the truth. But you can, without becoming a Catholic, do all that in our Church, every time you take the sacrament."

We have heard of an East Indian juggler who could change a rupee, held tight in another man's fist, into a Mexican silver dollar. But that jugglery by which a woman can change a piece of bread and some wine into the real body

and blood of CHRIST by a simple thought, takes the lead and the blue ribbon.

When will those preachers ever learn that CHRIST gave to the Apostles only, and to their successors, the bishops and priests of the Catholic Church, the power of forgiving sins, of transubstantiation, and, in general, of dispensing the mysteries of GOD.

They are not the successors of the Apostles, for they have not a line of bishops extending back to apostolic times; we have, and therein lies the difference. A Catholic bishop of the present day has all the ordinary powers that CHRIST gave the twelve, because they have been transmitted from one prelate to another, down through the arcade of ages, never to cease, in the Church, until the Archangel shall have sworn that time shall be no more.

To return again to the question of confirmation: It is stated that "when PAUL had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues and prophesied."

Such extraordinary gifts were common in the days of the Apostles. Yet, it must not be supposed that all, upon whom their hands had been laid, received the powers alluded to.

ST. PAUL reminds us of the contrary. He says:

"And GOD, indeed, hath set some in the Church—first, apostles; secondly, prophets; thirdly, teachers; after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?" 1 Cor. xii, 28-30.

He then tells the Corinthians to be zealous for better gifts, and he would show them a more excellent way. Infidels, or persons on the way to unbelief, sometimes call attention to certain passages of Scripture to show that the promises of CHRIST have failed.

"These signs," said the Saviour, "shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues;

they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." Mark xvi, 17-18.

Such things are not done now, hence either there are no true believers, or else the promise is a failure.

Very well for you, MR. INFIDEL. You quote scripture first rate, but you made a mistake in supposing that the above promises are made to each individual believer. They are not made to the individual, but to that body, of which CHRIST is the head—the Roman Catholic Church. In it miracles have never ceased, and never will.

Witness those of Lourdes and elsewhere, at the present day. These cannot be called in doubt without tearing up the very fundamental principles of certitude.

Now we challenge one and all of the sects to give us even a single well authenticated miracle from their past histories. It will not do for them to look pious, and say that the time of dreams and holy communions is passed.

If the day of miracles be passed, the Infidel is right, and the promises of CHRIST are made void. He did not set limit, why should we, since GOD is the same, yesterday, to-day, and forever.

The time has never been when a false religious system could produce a real miracle, and that time will never come when it can.

ST. PAUL's experience among the silversmiths at Ephesus will be our next subject.

CHAPTER CV.

DIANA OF THE EPHESIANS.

Having spoken already of miracles, we here only call attention to the fact, that even those handkerchiefs and aprons that had touched the Apostles' body, acquired the virtue to cure diseases and to expel devils. Acts, xix, 12.

Heretics find fault with us sometimes, because we honor not only the saints themselves, but also their relics. They read the scriptures, and receive them as their rule of faith ; yet, having eyes, they see not how GOD Himself, by signs and wonders, has approved of the honor thus given.

The descendants of SIMON MAGUS may sometimes abuse these things ; and to peddle the Sacramentals may to some, appear less laborious and more profitable than to preach the gospel ; but the principle itself is sound, because clearly taught in the scriptures and approved by the Church.

That a thing may be abused is no proof that it should not be used.

In this connection, we may also briefly take note of the bad effect produced in the minds of the people by unscrupulous writers, whose eyes are ever open to those human imperfections that have ever been, and will be, until the end of time.

They do not see the good the Church has done, and is doing, as a society, but are on the alert to write down and publish abroad the short-comings of some individual who may represent religion in a peculiar locality.

Such writers are nothing but literary scavengers. A buzzard and an eagle flying over the same tract of country will see it differently.

The eagle's eye will glance along the silvery stream, on whose sedgy banks the wild duck seeks its food, or over the moonlit lake where the beautiful swan loves to dwell, or it penetrates the sylvan shades to discover the well-rounded turkey, that perchance, dreams not of an enemy. The eagle sees only what has life, and is fair to the eye.

But the instincts of the buzzard are different. He sees but the putrifying carcass ; and its odor, though offensive to men, is to him as the sweet fragrance of many flowers.

Heretics, traveling in some of those old Catholic countries of Europe, do often remind us of carrion birds. They fail to notice the sobriety, justice and piety of the masses, and

the patience with which they await the blessed hope and the coming of the glory of the great GOD, and our Saviour JESUS CHRIST.

The magnificence of Catholic worship has no charms for them ; those splendid cathedrals that attest the zeal and piety of generations long since passed from earth to heaven, have for them no exalting influence.

But let them see an old blear-eyed beggar, rattling his tin box and asking for alms, by one of the church doors ; ah ! then they brighten up, the buzzard has found something congenial, and he gloats over it.

If that poor mendicant has about his person some emblem that recalls to his mind the atonement of the Son of GOD, and encourages him to look up from the miseries of earth to the bliss of heaven ; if he wears about his neck the relic of some saint whose virtues he desires to imitate, so much the better. The buzzard sees in all such, only a reason for his poverty.

Such things, however, do not astonish us a great deal ; for we have grown accustomed to the malice of heretics, and we pity their blindness.

But when a correspondent of a journal that has the name of being Catholic, writes in the same strain, and dishes up to his readers not the virtues of a people that have done so much for the faith, in our day and generation, but the shortcomings, real or supposed, of some of their leading men in the Church, our feelings are of scorn, and we at once repudiate such a monster.

One enemy in camp is capable of doing more harm than a dozen without. We have no use for a Thersites, to stir up dissension and disaffection amongst believers in a country like this, where there are so many others, whom to save we must first conquer.

If any one of the faithful has a grievance, that he thinks needs redress ; or, if there be evils in the Church, that in his zeal he desires to see clipped into due proportions, there

is an authority to which he may appeal, a tribunal that will investigate each alleged abuse, and as far as possible, provide a remedy.

Our enemies sometimes do us good by putting us in mind of our faults; but our true friends will never publish them. It is the snake in the grass, the traitor in the camp, that does it.

In making these observations, however, let it be understood that they are not meant to reflect adversely upon the course of some, who, in our day, have sharpened their crayons against an absolutism, which neither our fathers nor we were able to bear.

The Holy See itself, though possessed of the plenitude of power, is never absolute. It ever has and does respect the rights of all. Equally just and considerate toward those who rule and those who obey, it will not abrogate privileges granted to prelates in missionary lands until it has become clear that power has been abused.

But when, through human frailty, or through a desire to ape the rulers of this world, that which was granted for the purpose of building up, has been turned into an engine of destruction, then the Holy See takes it away.

After PAUL had preached at Ephesus, for about two years and three months, the number of his converts was great. They who had abandoned Spiritism for Christianity, in proof of sincerity, brought their magic-books to the public square and burned them.

Toward the end of the period above mentioned, a new coalition was formed against the Apostle. It took the shape of a trades-union of silversmiths.

There was, in those days, at Ephesus, a temple of Diana, of such magnificent architecture and vast proportions, that it passed for one of the seven wonders of the world. Inside was a colossal statue of the goddess, and, attached to it, numerous smaller ones, put there as votive offerings, by the piously inclined.

Men of wealth were accustomed also to have silver shrines made, and set up in the temple, as well as in their own houses. And this love and respect of the entire community for the great DIANA was a source of considerable revenue to the jewelers.

It became evident to these that, if PAUL was permitted to go on preaching, DIANA would sooner or later give up the ghost, and their custom would go to Hades with her.

DEMETRIUS, one of their number, made them a speech, and a good one it seems, for he put the whole city in an uproar.

The people rushed into the theatre, some not knowing why or wherefore they had come there. But all joined in the cry: "Great is DIANA of the Ephesians." Acts xix, 28.

PAUL, with his natural impetuosity and fearlessness, was also about to proceed thither; but the brethren would not suffer him to do so; for the Pagans would have torn him limb from limb, and the Jews would have willingly buried the pieces forever out of sight. Finally the town clerk succeeded in restoring order, and the day ended peaceably.

Our next will be about societies.

CHAPTER CVI.

SOCIETIES.

The uproar against ST. PAUL, raised by the silversmith trades-union at Ephesus, gives us an opportunity of stating a few truths, and giving expression to some views on the subject of societies.

The word is used in various senses, but here it is employed to mean an organization of any kind.

The highest type is seen in GOD. The three divine persons, though really distinct, are united in one and the same essence.

The lowest is met with in hell, where division, falsehood and malice, among the demons, take the place of unity, truth, and goodness, which should be found in every society.

Societies among men may be divided into two great classes, the one temporal, the other spiritual. The object of the former is to provide for the welfare of the body, the latter is charged with the care of the soul.

And as the body and soul are united, so should these be. The soul, which is the more noble of man's constituent parts, directs and rules the body. Thus also, the spiritual, which is the higher principle, is destined, in the order of Providence, to shape the course and acts of the temporal.

When there is an entire separation, the temporal goes to the grave, to rot, while the spiritual returns to God.

From a consideration of these truths, of which we have so good an illustration in our own persons, it will be seen that any society which eliminates the spiritual, can not hope to live and do good.

In ADAM, the father and head of the human race, both those elements were united. He was king, and therefore under an obligation to provide for the temporal welfare of that society of which he was the progenitor and ruler. He was also a high priest, burdened with the care of leading the members to happiness in the future life.

In his two-fold character of king and priest, he could permit nothing to be done, in the temporal order, that would interfere with the acquisition of spiritual blessings. His successors, the patriarchs, up to the time of MOSES, were like unto him in this particular.

They were rulers of God's people, not only in a temporal sense, but high priests, at the same time.

According as mankind increased in numbers, their interests or necessities, or, may be, the ambition of powerful leaders, induced them to separate into various tribes, each forming an independent people.

This was lawful ; for it nowhere appears from revelation that it was a part of the plan of the Almighty to establish on earth a universal temporal monarchy in the person of ADAM or any of his descendants.

But the same cannot be said of that spiritual monarchy of which ADAM was also the representative. None were at liberty to refuse direction from him, or from his successors in the patriarchal chair. And the fact that many did so, eliminating altogether the spiritual element, or subjecting it to the temporal, was what brought on the deluge.

The reader will gather from this, that from the beginning of the world, true religion has had a unity, and a right to restrain man from such a pursuit of temporal happiness, as would lead him astray, or make him unfit to be an heir to heavenly bliss.

Down to the time of MOSES, the temporal and spiritual direction of GOD's people was vested in the same person. He, by divine command, gave a development to the patriarchal religion, founding thereby the Jewish Church or Synagogue. By miracles and holiness of life, he proved his right to do this.

To his brother AARON, he entrusted all that appertained to the worship of GOD, while he still retained in his own hands the right to guide the nation.

The division here made was not perfect nor entire. For AARON and the Levites did not form a society independent of MOSES. Nor was it until our Saviour came that the temporal and spiritual elements were completely separated ; each forming an autonomous society independent within its sphere.

CHRIST left the temporal kingdom where He found it and where it had been since ADAM ; but the spiritual He still further developed, changing its internal organization and giving it, not alone autonomy in the highest sense, but also the right and the duty to direct temporal kingdoms ; so that

their acts may be conducive to the salvation of their people.

"Going forth," said he to the Apostles, "teach all nations"—kingdoms if you wish—"teach them to observe all thing whatsoever I have commanded you." Matt. xxviii, 19-20.

Hence, the idea sometimes expressed by thoughtless people, that the State is entirely independent of the Church is false. As well might one say that the body is independent of, or ought to rule the soul.

Now, as between the body and soul, there is a never-ceasing warfare; the body seeking that which gives temporal ease and satisfaction, the soul aspiring to heavenly joys, so, between the Church of CHRIST and the State there will be that same kind of war so long as the world lasts.

"I see," says ST. PAUL, "another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members." Romans vii, 23.

But, as he approaches nearest to perfection whose carnal appetites are subject to the law of his mind, so also is that temporal kingdom most complete, which, while neglecting nothing conducive to the comfort and happiness of its citizens, is yet directed by that other and superior spiritual kingdom, namely, the Church of CHRIST.

From what has thus far been said, it will be observed that we have in the world, two, and only two, organizations of divine institution, viz: the Church and the State.

The Church has unity in a most perfect degree, so that it can never be divided, any more than the soul can, and it depends upon GOD alone, who has made it indefectible and infallible.

States, taken collectively, have not unity, except in the Church, which is to them a cap or complement. Taken singly, each has unity and independence, but not to such an extent as to be at liberty to resist the law of the mind, which is that of the Church.

We may now descend to the consideration of societies properly so called, *i. e.*, to those which do not pretend to

be of divine institution, nor sovereign, in the strict sense. These also may be divided into two classes—illegitimate and legitimate. An illegitimate society is one that either directly or indirectly aims at the overthrow of the State or the Church, or cramps the free and lawful action of either.

Hence, in temporal matters, all organizations gotten up for the purpose of eluding the law, or interfering with its proper execution, are illegitimate.

Trades-unions, in which mechanics or laborers bind themselves by oath to resist, by violence, State or municipal laws, guaranteeing to the employers certain rights, are of this class.

Men engaged in any legitimate calling, have certainly the right to form themselves into a society for mutual protection, and even to *strike* for higher wages, where no previous contract obliges them to continue working for the same hire. The State tacitly concedes such a right to the employed. But the employer has rights also, and he cannot lawfully be prevented by force or intimidation from employing others to take the places of those who do not choose to work. Much less can those others be killed or maimed for accepting such employment.

All secret, oath-bound societies, even those that may have a patent from the State, are illegitimate, so far as baptized persons are concerned. This is so, not by reason of the *oath*, nor of the secrecy enjoined upon the members, but because of a positive law of the Church. That a dozen or more men should bind themselves by a vow or solemn promise to do something, not otherwise unlawful, is not of itself bad. But long experience, under existing circumstances, has taught the Church that such organizations are dangerous, and become the occasions of sin, even apostacy, to those who enter them. Hence the protest, and the command, to beware of those evil associations which corrupt good manners.

To the same illegitimate category belong all heresies,

schisms, and other organizations that pretend to lead men to the final destiny, but which do not acknowledge the authority of the true Church.

These are in the worst condition of all, for they do not pretend to hold their right to exist by temporal or State authority, and they certainly do not live by the authority of the Church.

From whence, then, their *raison d'être*?

Legitimate societies are all those expressly or tacitly approved by the Church; such, for example, are the monastic orders, sodalities, and benevolent societies among Catholics; as well as all sorts of corporations for purely temporal ends, and approved by the State.

In our next we continue the history of ST. PAUL.

CHAPTER CVII.

ST. PAUL LEAVES EPHESUS — VISITS THE CHURCHES OF MACEDONIA AND GREECE — RETURNS TO ASIA MINOR — GIVES A PARTING ADVICE AND BLESSING TO THE CLERGY OF EPHESUS.

After the silversmith tumult had been suppressed, PAUL again passed through Macedonia and Greece, and, coming back, stayed a short time at Miletus. This city stood about thirty-eight miles south of Ephesus.

Desiring to be at Jerusalem for the Feast of Pentecost, he did not visit Ephesus, but sent word to its bishops to come to him, that he might give some final advice and instructions.

On arrival, he called them together, and explained how he had delivered to them the entire gospel. He exhorts them to take heed to themselves, and to all the flock, over which the Holy Ghost had placed them as bishops, to rule the Church of GOD. Let the reader take note of the system

and plan of salvation introduced by the Saviour, and carried out by the Apostles. CHRIST wrote nothing. For about three years He taught His Apostles and others, orally. Before the ascension He commissions, not all mankind, but the Apostles, to preach to the nations what they had heard from himself. The example set, and the instructions given with regard to the mode of planting the Church, we find to have been carried out by the twelve, to the letter.

ST. PAUL and the other Apostles began in each place first to teach by word of mouth, in order to draw the Jews and pagans to belief in CHRIST. But this done, their work was not yet finished. They were commissioned to not alone teach mankind certain moral and doctrinal truths, such as even the pagan philosophers had done; but they were moreover ordained to enlarge that Kingdom already founded by the Saviour. Hence the gospel preached by the Apostles was the "Gospel of the Kingdom." Matt. iv, 23; ix, 35.

This required that they should establish in each place such organizations as is found in every kingdom.

Consequently we see that PAUL placed over each of the churches that he had established, bishops who should continue after he was gone, not only to teach, but with power also to select others, and ordain them ministers of the kingdom, as they themselves had been chosen and ordained by the Apostle. "As the Father hath sent Me, so also I send you," said CHRIST to the twelve. Now CHRIST was sent by the Father with power to teach, and authority to appoint others to continue what he had begun; and the same may also be said of the Apostles.

Just at this point there arises before the mind's eye a pertinent question. Since, as we have seen PAUL, and the others also, established in each town a living, teaching authority, empowered by the Holy Ghost to rule the Church of God, at what period, we ask, did it become lawful for an individual member to ignore that authority, and be

guided in his belief and practice by a book? In other words, at what exact time did the obligation of hearing the Church cease to have binding force? Let those who have left us arise and explain, for it concerns them. When did the Church cease to be what ST. PAUL said it was: "The pillar and ground of truth?" I Tim. iii, 15.

If they say the obligation of being guided by a living, teaching Church, ceased with the death of the Apostles, then we ask, how could ST. PAUL have told the converted Jews, "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls." Heb. xiii, 17.

Or how could a prelate be held responsible for the soul of another, if that other is under no obligation to listen to or be guided by the prelate?

Or how could ST. PAUL have told TIMOTHY to commend to faithful men, who should be fit to *teach* others, what his disciple had learned before many witnesses, II Tim. ii, 2, if each man could become his own teacher?

The fact then that PAUL commissioned some to rule and give instruction, implies the obligation on the part of others to learn of and to obey those in authority.

Sectarians pretend to take the written word as their rule of faith, and that alone shows they are not apostolic, for all the apostolic Churches had been founded before the various books of the New Testament were written, and many years before they had been collected into one volume.

The New Testament contains a part of the will of the Great King. And the fact that CHRIST made a will, implies a kingdom which ministers to execute it. ALEXANDER made no will when dying, and why? Because he knew that his kingdom would end with himself, and a will under the circumstances would have been an absurdity.

Baptized heretics hold copies, more or less genuine, of the SAVIOUR'S will, and are co-heirs with us, we grant; but being in rebellion, they can never hope to gain their part of

the inheritance, until they lay down their arms and acknowledge those who govern in the King's name.

Now, as in temporal matters, the State interprets the law of the land, so is the Church constituted the interpreter of the law and will of her Founder.

Here, also, we may take notice of an idea that preoccupies the minds of many deluded people in our day. To simplify we put it in the concrete. A dozen unbaptized farmers meet together; they read the Bible, and, at the end of the day, each comes to the conclusion that it is an inspired book. They next organize, by electing three of their number to what they call the Eldership, and a fourth they employ to preach for them at a stated salary. This organization they call a Church. Whose Church? Evidently the Church of those twelve farmers, because they first called it into existence. No, say they, it is not ours, but the Church of JESUS CHRIST; for it is planned and built on the model of His. "But, my dear fellows," says a neighbor, "you make a great mistake, it appears to me. It is well known that the Church of CHRIST began to exist upwards of eighteen centuries ago, and, as His kingdom is an everlasting one, it must be in existence now; and yours is certainly not it, for the simple reason that yours began yesterday, and cannot be traced back to the time CHRIST lived on earth.

"Behold," said the angel to the Virgin MARY, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the LORD GOD shall give unto Him the throne of DAVID, His father; and He shall reign in the house of JACOB forever. *And of His Kingdom (Church,) there shall be no end.*" Luke i, 31-33.

Similarity is not identity. Hence, though a dozen or more of you should organize a Church in every particular like the Church of CHRIST, it would still not be the one He founded, for the same reason that SMITH's house is not BROWN's, though built exactly like it, and according to the same specifications. So with your Church; it is not that of CHRIST, but an imitation, and a bad one. Suppose fifty

thousand American citizens should take the Constitution and organize by electing a President and two houses of Congress ; would that give them the right to call themselves the United States? Neither does your possession of the Scriptures give you a right to coin a new Church." So far the neighbor.

In our next we will dwell a little longer on this subject.

CHAPTER CVIII.

MORE ABOUT THE CHURCH OF THE TWELVE FARMERS.

The theory that appears to underlie the thoughts of nearly all Protestants on religious matters, appears to be, in substance, as follows :

They regard CHRIST as a man sent of GOD to teach mankind certain truths, and, in order the better to accomplish this, He chose twelve men, whom He first instructed, and then sent to preach to others all that had been confided to themselves. These, after the death of their Master, did as they were told, *i. e.*, preached everywhere what they knew of Him, or had heard from His lips. But as the twelve were not to live always, they took care, before dying, to put in writing, for the guidance of future generations, all they had orally taught mankind; and the book thus left, now called the New Testament, constitutes the highest authority on all points of belief and practice. Furthermore, any one now may take the New Testament, study it for his own salvation, and teach its precepts to others, independently of Church authority.

This, we believe, is a fair statement of the Protestant theory, put in as few words as the nature of the subject will permit. And it includes no less than four false assumptions.

First, It is false that the New Testament took the place of the Apostles.

Second, It is not true that it contains all they taught mankind.

Third, It is ridiculous to speak of the New Testament as authority in controverted matters.

Fourth, It is not lawful for each and every one who has read the Scriptures, and thinks he understands them, to constitute himself a guide, and profess ability to lead others to heaven.

Let us say a word or two about those several points :

First, The New Testament did not take the place of the Apostles, for the simple reason that a book can by no fiction of law succeed to a man's position in a kingdom. DISRAELI's Endymion will never be VICTORIA's Prime Minister, nor will GRANT's Des Moines speech be President of the United States, as long as the world lasts.

We hear it said, and we occasionally read in sectarian newspapers, that the Apostles had no successors. But, if a man who holds the same position, under the same constitution, in the same kingdom that another once filled, be not the successor of that other, then we confess that succession in office is something totally beyond our comprehension.

Now, we know that PAUL founded the Church of Ephesus, and that while there he acted as the minister of CHRIST, and dispenser of the mysteries of GOD; and that his Disciple, TIMOTHY, having later on been ordained bishop of the same city, continued to exercise, even after PAUL's death, and by his express orders, those very same functions. Who then can deny that TIMOTHY succeeded PAUL at Ephesus?

So also PETER, the Prince of the Apostles, first established his See at Antioch, in Syria, and after seven years, by divine command, as is generally admitted, he took possession of Rome, ordaining or causing to be ordained a certain EVODIUS, to his place in the Syrian capitol. Can it be

denied that EVODIUS was the successor of PETER in the episcopate at Antioch? There is, however, a sense according to which it can be said that the Apostles had no successors. Each and every one of them had what is called an extraordinary mission; *i. e.*, they were sent directly by GOD; and, as proof of this they had the gift of miracles. No bishop since the Apostles, pretends that his mission is such as theirs in this particular. They claim descent from the twelve, on the strength of that order which CHRIST established in His kingdom. Neither does any bishop claim a personal power to work miracles. The founder of a State has sometimes to perform great deeds in order to establish his throne. His son does not undergo the same fatigue, but simply proves his legitimate descent, and by that becomes heir to all his father gained by valor or genius.

Now, there is not a Catholic bishop but can prove his descent from the Apostles, according to the order established by the Saviour in His Church. The essential laws of the kingdom of CHRIST, like those of nature never vary, except by miracle. And just as each man now living knows that he had here on earth five thousand years ago, an ancestor in direct line from whom he has descended, so each priest and bishop knows that the powers by which he is constituted a minister of CHRIST have come down from the Apostles. A real and true bishop, without a consecrator, would be as great a prodigy as a real and true man who never had a father.

Again: There is another sense in which it can be said that no individual bishop except the Pope, is the successor of an Apostle. Each of the twelve, along with ST. PAUL, had conjointly with PETER, a universal jurisdiction; *i. e.*, had the right to preach the gospel, found churches and dispense the mysteries of religion in any part of the world. But at the present day, if we except the Bishop of Rome, no prelate has universal jurisdiction, and consequently cannot be called a successor of the Apostles in that particular. The reason

is also quite obvious. The universal jurisdiction given to the other Apostles was *extraordinary*, and to last only during their lives. Hence, they could not transmit to their successors what they held themselves by life lease only. But the jurisdiction given to PETER was *ordinary*, and consequently descended whole and entire to his successor.

In the matter of jurisdiction, the bishops, taken as a body, with the Pope at their head, are the successors of the Apostles, taken as a body. Individually, no bishop except one has a jurisdiction outside his own diocese; and so far, they are unlike the Apostles. Though TIMOTHY, at Ephesus, and TITUS, in Crete, succeeded to PAUL as ministers, yet each was obliged to stay at his particular post until relieved by death or by apostolic authority.

Again: The Apostles were all inspired, and in this too, they are alone and without regular succession. Infallibility is not inspiration, but a continuance of the Saviour with His Church, through its head. He being present, the chief bishop cannot err in matters appertaining to faith and morals. By inspiration the Apostles planned the way; by infallibility the Pope is kept from straying out of it.

From all that has thus far been said, the reader will easily gather that the Pope and bishops of the Catholic Church are the successors of the Apostles in essentials. The accidentals, such as inspiration, universal jurisdiction of more than one and the personal gift of miracles, were extraordinary and temporary.

The succession of the bishops of Rome, from PETER, is a fact of history so well known that it has always been a wonder to the writer how any heretic could run his eye up along the line from LEO XIII to SIMON PETER, and still remain outside the true Church.

In our next we will show that the New Testament does not contain all the Apostles taught mankind.

CHAPTER CIX.

EACH APOSTLE PREACHED A GREATER NUMBER OF SPECIFIC TRUTHS THAN HE COMMITTED TO WRITING.

Sectarians of almost every shade deny that the Saviour revealed anything to the Apostles, as necessary for salvation beyond what we find in the scriptures. We Catholics hold that though the twelve preached the entire gospel, they did not commit it all to writing. Hence we maintain that the deposit of faith is to be found, not alone in the written Word, but also in the divine traditions of the Church. This point we prove by the scriptures themselves, *i. e.*, we show by what the Apostles and evangelists wrote, that there were other truths of the faith which they indeed preached, but did not put on parchment.

Opening the New Testament at Thessalonians, second Epistle, ii, 14, we read.

“Therefore, brethren, stand firm, and hold the *traditions* which you have learned, whether by word or by our epistle.”

Now bear in mind that PAUL had already written one letter to those Thessalonians, and writing a second time, he tells them to believe and hold as certain all he had written in the first, and not alone that, but what they had heard from his own mouth, *i. e.*, they must believe and firmly hold what he had said and not written. It is furthermore evident that what PAUL had communicated to them orally was of importance, for he tells them to stand *firm*, and to hold it, as part of revelation, evidently.

Can it then be denied, after reading so plain a text, that PAUL taught the Thessalonians more than is to be found in his letters to them.

Let us take another text. In I Cor. ii, 2, we read: “Now I praise you, brethren, that in all things you are mindful of

me, and keep my ordinances as I delivered them to you." Bear in mind that these words are found in the *first* epistle to the Corinthians. Now it is evident that the ordinances spoken of, which PAUL delivered by word of mouth, are not the same as those in his letter, for he praises them for having kept the first. Hence there was no need to more than allude to them in his epistle. The Corinthians knew what PAUL meant, though only a hint was given.

Again: In I Tim. vi, 20, we read: "O TIMOTHY, keep that which is committed to thy trust, avoiding the profane novelty of words and oppositions of knowledge falsely so called." Here PAUL warns his disciple to keep safe what was intrusted to him, *i. e.*, all the truths of the faith and the methods to be observed in the practice of it. Now who will be so ridiculous as to affirm that the entire gospel is contained in PAUL's first epistle to TIMOTHY? It is evident, therefore, that PAUL taught TIMOTHY more than is to be found in his letters to his well-beloved disciple.

Again: In II Tim. i, 13, he says: "Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in CHRIST JESUS." Observe here that the "form of sound words" is not the epistle written to TIMOTHY, but PAUL's oral instructions. In chapter ii, 2, of the same letter, PAUL warns him, saying: "And the things which thou hast heard from me, before many witnesses, the same commend to faithful men, who shall be fit to teach others also."

He instructs TIMOTHY to teach others—teach what? Was it the substance of the written epistle? Evidently not. It was what TIMOTHY had learned "before many witnesses," *i. e.*, the oral teaching of ST. PAUL, which embraces the entire gospel. PAUL does not say: Keep this epistle I now send you and also the one I wrote on a former occasion. He does not tell him to write to the Corinthians, to the Philip-pians, to the Galatians, for copies of the letters sent them. He does not say to him that he must collect all the writings

of the Apostles and transmit these to His successors. No, TIMOTHY was to teach what PAUL had already taught him orally.

How then stands the case? Here we have TIMOTHY, Bishop of Ephesus, as also his successors for a number of years, teaching the entire gospel, and the only scriptures in their possession, most likely, were the books of the Old Testament and three epistles of St. PAUL.

What we say here of the Church of Ephesus, may be repeated of those of Corinth, Athens, Crete, Philippi, and others. Not one of them had the entire written word, such as we now possess it. For it was not until many years had passed, after the death of the Apostles, that what they had written was collected into one volume.

If the ministers of those primitive Churches had not had an oral teaching, we would not at present have, in the first place, a new Testament at all, and in the second, no mortal man would be able to pick that sense out of it which the Apostles and evangelists desired to convey.

Let us take another text. In Hebrews vi, 1-3, PAUL tells the Jews that he does not wish to speak to them of penance, of dead works, of faith in God, of the different kinds of baptism, of the imposition of hands, of the resurrection of the dead, and life eternal, but that he would do so, God permitting.

We do not see that PAUL has treated all these things in his letters. It remains, therefore, that we hold such things to have been taught the Jews orally only. Add to all this, that of the twelve Apostles, seven wrote not a line.

How did the Churches founded by these seven get along without the written word? They had the Apostles with them, says some one, and that of course sufficed. Very well, say we also; during the lifetime of those first bishops of the Church they had competent, inspired teachers, we grant.

But from the death of St. ANDREW, for example, to the time when the scriptures were all collected into one volume,

and its books recognized as inspired, by public authority, what did the Churches founded by him do?

The Bible man answers, they had to do the best they could.

We reply: ST. ANDREW, and those other six who wrote nothing, explained the doctrines of CHRIST orally to faithful men, and these in turn taught others, and ordained ministers, as they had themselves been ordained and authorized to teach by the Apostles.

And thus the truth was preserved and the entire gospel preached in those Churches, the members of which never saw the New Testament, nor the Old one.

Again: ST. PAUL wrote fourteen epistles; no sectarian will dare affirm that these contain the entire gospel; for there are some things in the other inspired writings not found in them.

What follows? That PAUL did not write down all he preached. And what is said here of PAUL may be repeated of each and every one of the evangelists. None of them left in writing all they taught the people orally.

Our next will be a continuation of this subject, for it is an important one.

CHAPTER CX.

THE WRITTEN WORD ALONE IS NOT A SUFFICIENT GUIDE TO
LEAD ONE TO HEAVEN.

In the last chapter we saw that each Apostle preached more truths than he wrote. This no sectarian will or can deny. It is too plain a case.

But they try to get out of the difficulty by saying that, though no one of the Apostles or evangelists wrote the entire gospel, yet the New Testament contains the united teachings of all; so that what MATTHEW omitted was supplied by MARK,

what MARK omitted was supplied by LUKE, what LUKE omitted was supplied by PETER, PAUL and JUDE; and finally, what all these had omitted was supplied by JOHN, who wrote his gospel and revelations on towards the close of the first century.

This is the theory that appears to be afloat in the mind of almost, if not every Protestant. And it is perfectly gratuitous. Now it is a principal in logic, that, what is asserted without proof may also be denied without proof.

Hence, after having shown that each evangelist, singly, wrote less than he preached; after pointing out what ST. JOHN says, xxi, 25:

“But there are also many other things which Jesus did; which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.”

When we have called attention to the fact that CHRIST never commanded the Apostles to write at all; we can say with great peace of mind to our dissenting brethren, prove your point. Prove that the written word contains all that CHRIST taught.

You, who are but a small minority, must not take for granted what three-fourths of all who believe in CHRIST deny. The burden of proof in the case lies altogether with you heretics, and for at least two reasons.

The Catholic Church, before and at the time of your separation from it, held that the Apostles preached more than they wrote. Rome was in possession; it was your duty to prove her wrong, but to this day you have not done so.

Secondly, How in reason can you maintain that the written word includes the entire gospel, when it nowhere affirms such of itself. Can you show that there was an understanding between those who wrote that what this one omitted the other should supply? You cannot. On the contrary, there is abundant evidence to demonstrate that there was no such an agreement made. The four gospels

give us, in a variety of instances, the very same facts related in different words.

The book called the Acts of the Apostles is certainly not the result of a consultation among the twelve, for it treats principally of the labors of St. PAUL, of whom its author, LUKE, was a disciple and follower.

If it had been intended as a history of the Church, we would therein have registered what the other Apostles also did.

The Epistles of STS. PETER, PAUL, JUDE and JOHN, are nothing more nor less than pastoral letters of those first bishops of the Church, bringing into relief certain truths of the faith, and warning the people against evils that existed in those days.

Now we know that a pastoral letter may be most excellent, and yet contain only a small number of the truths taught by the Saviour. LEO XIII, when Bishop of Perugia, wrote several such, which have since been collected and published in one volume. They are good reading.

But no Catholic, for a moment, regards them as a full and complete exposition of our holy religion. They presuppose the faith already preached among the people to whom they are addressed, and an allusion only is made, in many places where a full explanation would be in order if they were intended to be exhaustive doctrinal treatises.

It is thus, also, with the letters written by the Apostles. They would be enigmas to the public without preparatory religious instructions. The scriptures are in a peculiar manner the property of the Church.

They were written by believers for believers, and there is no evidence to show that the Saviour ever intended that the written word should be put into the hands of Pagans. Indeed it is not at all likely that a Pagan would derive the least spiritual profit from reading even the New Testament. Some previous training would surely be required.

And this has been the plan of the Catholic Church from

the commencement. She does not put the scriptures into the hands of the people until such time as they would be likely to profit by the reading of them.

Let us here take a rapid survey of the methods used by the Catholic missionary, and the sectarian minister, respectively, in dealing with Pagans.

We have as yet, in the far west, some tribes, and fragments of others, to whom this country originally belonged. They got lead in exchange for a part of their lands, and fire-water, with a few blankets, and some damaged provisions, for the rest.

In a word, they have been cheated, robbed, and then shot down and murdered, for daring to complain or assert their manhood. The writer does not hold the civil government entirely responsible for such iniquity.

It began and was fully developed before our existence as a nation; for true religion was not on hand to restrain what human passion suggested. The civil government of these States has ever shown a desire to treat the Indian fairly and humanely; but the spirit of heresy has as often stepped in, to neutralize its good intentions.

Years ago, when a school boy, we read in histories intended for children, a good deal about the cruelties of CORTEZ, in Mexico, and of PIZARRO, in Peru. The historian appeared to have had only one object in view, which was to show how unjust and tyrannical the agents of the so-called Catholic government could be.

We do not here undertake to write an apology for any one, whether Catholic or heretic, who does iniquity. The name of Catholic will not save him if he be guilty.

But, not to be ponderous, we simply ask, how does it happen that, notwithstanding all that has been said about those two Spanish worthies, there are Indians in Mexico and Peru yet and none here? No argument can upset a fact.

The Spanish conquerors may have, in some instances, done wrong; no doubt they did, for they were men of the

sword, with many temptations in their way. But the Catholic Church, to which they belonged, stepped in and healed, as far as possible, the wounds which human passion had inflicted.

Its action saved the conquered Indian tribes from extermination, and, for the sovereignty which they had lost, it gave them the faith, and that peace which the world cannot give. This accounts for the existence of Indians in Mexico and South America.

But how did the Catholic Church effect what we are speaking of? It was in this way: She sent priests among those people who taught them the truths of Christianity, gained their confidence, and never forfeited it by unjust dealing. Those priests established schools for the children and taught their parents the rudiments of civilization.

In this way, those tribes were brought within the pale of the Church, where they, or rather their descendants, remain to this hour, cultivating a soil inherited from their forefathers, and living, with few exception, the lives of Christian men.

The Catholic Church did not send colporteurs into Mexico to sling bibles at the Aztecs, and then drive them out of their own country for not being able to read and understand them.

She took a different plan, and the result shows that she alone civilizes the savage; and, from a Pagan, makes a Christian of him. The very same thing would have been done in this country, if the Church had been given free action.

The Indians would have been civilized and Christianized without the Bible and without battles, and, at this day, would be numerous, prosperous, peaceable and happy, instead of being as they are, reduced to a mere handful of wretched starving hostiles.

And if those blatant bushwhacking preachers, that in early days went trotting through this State, with the Bible in one saddle-pocket, and the Lord knows what not in the other,

“foaming out of their own confusion,” had taught a religion of love instead of hate, we would now have more Indians and less bigotry.

To return again to the point : What in the name of common sense can an Indian or any savage do with the Bible?

Heretics themselves, who pretend to learning and civilization, wrangle over its meaning, and do they expect savages to take in the whole thing as by inspiration?

Give the Bible to a Chinese mandarin who never had any experience among Christians, and, far from being able to learn in its fulness, that system of religion which CHRIST taught, the volume would be to him as absurd as the book of Mormon is to us.

If the Bible contains all that CHRIST revealed, and is so plain that it may be understood by each one, as the heretics say it is, why don't they all agree? What warrant have they for keeping the first day of the week holy instead of the seventh, as GOD commanded should be done.

From these various considerations it will appear that the written word is not, of itself, a sufficient guide to lead men to heaven. It needs the light of divine tradition, without which it certainly is a dangerous volume for any one to handle.

The Apostles and evangelists wrote the New Testament. Its full meaning they taught orally; and this apostolic interpretation has been handed down, in the faith and practice of the Roman Church, from their day to our own.

In the next we will consider the question whether a man who has read the Bible, and thinks he understands it, has a right to constitute himself a guide, and profess ability to lead and direct others to heaven.

CHAPTER CXI.

WHETHER ANY ONE WHO HAS READ THE BIBLE AND THINKS HE UNDERSTANDS IT CAN LAWFULLY PROFESS HIMSELF A MINISTER OF CHRIST AND A DISPENSER OF THE MYSTERIES OF GOD.

From the beginning of the world, to the time of MOSES, each head of a family that worshiped the true God, had the right to offer sacrifice and to teach his children with authority, such truths as had been revealed either immediately to himself, or had come to his knowledge by tradition.

But, after MOSES had lead the chosen people out of Egypt he, by Divine command, restricted the right of offering sacrifice to AARON and his posterity, who, assisted by the other members of the tribe of LEVI, were henceforth to have the exclusive right of directing and managing all matters appertaining to the worship of God.

This restriction was not pleasing in the eyes of CORE, DATHAN and ABIRON, three influential and envious men of that day. These regarded the innovation in favor of AARON and his children as something not to be tolerated at all.

So upon their own authority, they, with their adherents, concluded to worship God as they saw fit; MOSES and his brother AARON to the contrary, notwithstanding. We are all good enough to be priests, said they, in substance, and why do you two, MOSES and AARON, lift yourselves above the people of the Lord?

But GOD, on that occasion, taught those wicked men that it is His prerogative to choose out from among men those by whom He wishes to be served in His sanctuary; for the earth opened and swallowed them down alive into hell. Numbers xvi.

From all of which it appears that, among the Jews, during, and from the time of MOSES, it was not lawful for each one who thought he understood the business to arrogate to himself the title and privileges of a minister of GOD.

When CHRIST came into the world, He abolished the Aaronic priesthood. And, though we have Jews yet, they have no longer a sacrifice, for the descendants of AARON cannot now be distinguished from the common herd.

In a word, there is not a Jew living that knows to what tribe he belongs. From the days of JACOB to the destruction of their city, each Hebrew family knew from which one of his sons it had drawn its origin, for genealogical tables were kept in every house with the greatest care.

But, because those tablets have for ages been lost, it so happens, that the pedigree of a modern Jew is as perplexed as that of the average Gentile.

The Jewish Church and sacrifice having ceased, let us next inquire whether, in the New Dispensation, there be a body of men corresponding to AARON and the Levites, or whether, as in patriarchal times each one who wishes to minister in the holy place is at liberty to do so without a vocation.

That there is a distinction in the Church of CHRIST, analogous to that in synagogues which preceded it, may be proved in two ways.

First of all we have ocular demonstration of the fact in the Catholic Church, which goes back year after year and century after century to the time when CHRIST lived upon this earth.

The mysteries of GOD are dispensed only by a set of men specially set apart for that purpose, and comprised in three grades or classes, viz: Bishops, priests and deacons.

Beginning with this nineteenth century, and sailing up the stream of time, we find them in every age, now administering the sacraments, now preaching the gospel; regarding themselves and regarded by the people, as a distinct class.

History fixes no period subsequent to the time of the Apostles, when the distinction we speak of began; and it even forbids us to entertain, for one moment, the theory that it was not so from the beginning.

Here then, we have a public fact; we have in the Church, which CHRIST founded, a hierarchy claiming exclusive right to dispense the mysteries of GOD, and having that claim allowed without a dissenting voice in the whole Church. There must be some cause to account for it, and we confidently affirm, without fear of successful contradiction, that none can be found until one goes back to JESUS of Nazareth.

The conclusion, therefore, is that CHRIST set apart some in His Church to direct and control in spiritual matters. This same truth will also appear, no less clearly to the mind if we take up the New Testament, even as a history, and examine its pages.

We learn from three of the gospels that CHRIST, on the night before His crucifixion, while seated with His Apostles at table in an upper chamber of a house in Jerusalem, took bread, which he gave them with the words: "Take and eat, this is my body." In like manner the wine, saying: "Drink ye all, this is my blood; do this in commemoration of Me." CHRIST on that occasion offered a sacrifice, in accordance with the words of holy DAVID, speaking of the future Messiah: "The LORD hath sworn, and it shall not repent Him; thou art a priest forever according to the order of MELCHISEDEC." Ps. 109. He empowered and commanded the twelve Apostles, only to do what He had done. Let it be remembered that CHRIST had, at the same time, seventy-two disciples; yet, as neither they nor His Blessed Mother were present on the occasion, neither received the powers given to the twelve.

Again: To the Apostles alone, He said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained." And before ascending to the Father, He said to them and

to their successors, alone: "All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." Matth. xxviii.

Here, in those texts already given, and in others which could be adduced, we see a distinction made between the Apostles and the other followers of CHRIST; the very same that is observed at this day in the Catholic Church, between the clergy and the laity. The Apostles themselves, true to the instructions they had received from the Saviour, taught the people everywhere, to make the same distinction.

"Let a man so regard us," says ST. PAUL, "as the ministers of CHRIST and dispensers of the mysteries of GOD." I Cor. iv. "Neither doth any man take the honor to himself, but he that is called by GOD, as AARON was." Heb. v, 4. The latter is a very important text, and should be well studied. PAUL maintains that before one run the risk of calling himself a priest, or a minister of the gospel, he should have a vocation, *i. e.*, be called, either by GOD Himself directly, or by some one who has authority. Though AARON had a divine vocation, yet it was MOSES that authorized him to act.

Again, says the Apostle: "How can they preach unless they be *sent*?" Rom. x, 15. All these texts go to show that, as now, there was also in the days of the Apostles a clergy and a laity in the Church.

The Apostle asks: "How can they preach unless they be *sent*?" ST. PAUL is here somewhat old-fashioned in his language; and most likely, when that new translation of the Bible comes out, to take the place of KING JAMES' version, the passage will read: "How can they preach unless they have a call." Sectarians, in speaking of their preaching brethren, always carefully avoid the use of the word

sent, which implies an authority in the Church. A man who is not *sent* has evidently no right to preach, according to the Scriptures. Sectarianism is weak on that point, and feels it. Who sent LUTHER? Who sent CALVIN? Who sent WESLEY? Who sent CAMPBELL? Who sent SWEDENBORG? Were they sent by GOD directly, or were they sent by some authority here on earth? If by GOD directly, tell us what miracles did they perform, in proof of their extraordinary mission. If by an earthly authority, tell us its name.

None of these heresiarchs were sent to preach by the Catholic Church: and they could not have been sent by those conventicles which they themselves founded, for a being must exist before it can act. Hence, outside of the Catholic Church, there can be no such thing as a mission. For if one goes back far enough into the history of any sectarian conventicle he will find that it was first organized by somebody who was not himself SENT, and, as a consequence, had no right nor authority to send others.

Sectarians forget that the Church of CHRIST is a kingdom, with all the machinery of government. And, just as the writer of this, though a citizen of the United States, is not entitled to handle the mails that come to this point, without the authority of the President, so neither can a simple member of the Church of CHRIST act in an official capacity, without the authorization of CHRIST's vicar on earth.

So far we have considered some things a member of the laity cannot lawfully do.

CHAPTER CXII.

SOME SPECULATIONS REGARDING THE EXTENT TO WHICH A
LAYMAN IS A MINISTER OF CHRIST AND DISPENSER OF
THE MYSTERIES OF GOD.

In the last chapter we spoke of the distinction made by the Saviour between the Apostles and those others who believed in them. To the former He gave all power and authority in His Church, and, upon the latter, He imposed the obligation of obedience. The Apostles represented the hierarchy, or teaching and governing part of the Church. This was organized, with PETER at its head, before Pentecost, the day on which the ship was formally set afloat. The captain and crew were already on board, at their posts, and only awaited passengers; three thousand of whom entered their names on the date aforesaid.

We may here lay it down as a principle, that all ordinary power in the Church was given to the Apostles alone. To them only it was said: "As the Father hath sent Me, so also I send you," "going forth, teach all nations . . . teach them to observe all things whatsoever I have commanded you." Extraordinary powers, such as the gift of miracles, prophecy, etc., were given, and still are, to others. The ordinary powers are three in number, viz: authority to preach the Gospel, to administer the Sacraments, and to govern the Church.

We may now inquire whether, in the first place, the twelve had a right to delegate the power received; and in the second, to what extent such was actually done. The first question is one easily solved. "As the Father hath sent Me," said CHRIST to them, "so also, I send you." CHRIST could delegate His power; therefore the same is true of the Apostles. But the extent to which it was actually done, can be

learned only in one way, viz: by a study of the faith and practice of the Roman Church. That faith and practice teaches, that they transmitted to bishops all the ordinary powers received from CHRIST. To priests, as part of an undivided whole, they gave power to preach the gospel, to administer all the sacraments except one (orders), and to rule and direct a portion of GOD's people. To deacons they gave the right to serve the priest or bishop at the altar, to distribute the bread of life to the people, to have care of temporalities, and to preach the gospel. To all mankind, without exception, to the end of time, the Apostles gave the power to administer, validly, the sacrament of Baptism, and, when baptized, that of Matrimony.

As the reader will observe, we have here called attention to first principles only; which must be taken in connection with that principle of *authority*, which runs through the entire Church. The Apostles gave no bishop the right to minister, as independent of the Pope; they gave to no presbyter or deacon, immunity from episcopal supervision, they gave to no one of the laity a right to ignore his immediate pastor.

As regards the governing power in the Church, it may be well to bear in mind, that the Apostles reserved that *in toto* to the hierarchy, composed of bishops, priests and deacons. Hence, those lay trustees that are to be found in some parishes, who arrogantly assume to themselves the right to direct and control, on the ground that priests know nothing about financial matters, go beyond their powers.

The priest, according to the apostolic plan, is to be the director, and his decision holds good until modified or reversed by superior authority. The right of appeal is however, at all times to be cheerfully admitted. It is just and proper that the pastor should control, for churches are primarily, and we would even say solely, houses of prayer. They are built as aids to lead us to heaven. But when managed by a clique of worldly-minded men who have money

alone on the brain, a Christian Church may very easily become what the temple at Jerusalem was in our Saviour's time, viz: "A den of thieves." Matt. xxi, 13.

Usury, with all its damnable concomitants, should be scourged forever from the house of God.

Thus we have spoken of the prerogatives of the clergy, and the rights of the laity, so far as the government of the Church and the administration of the sacraments are concerned. Let us, in the next place, consider to whom and to what extent the Apostles transmitted the power to preach the gospel.

Now, we believe that much confusion of thought may be avoided, and loads of learning saved by one simple distinction. The Apostles transmitted to the hierarchy the power to preach the gospel, *as a duty to be fulfilled*. Others may use the sword of the spirit, but are not bound, as regularly enlisted soldiers. A command is given to the hierarchy, permission is granted to the laity. A special grace accompanies the former, a rich reward goes with the latter. Hence, each and every man living has the right to preach Catholic doctrine, "for it is good to hide the secret of a king, but honorable to reveal and confess the works of God," said RAPHAËL to TOBIAS, xii, 7.

And should a layman desire to devote his energies to the spread of Catholic truth, the writer knows of no law to prevent him, so long as he teaches sound doctrine, and disturbs not the existing order in the Church.

Thus far the theory. Practically, such a thing would not be desirable to any great extent. For, considering the weakness of human nature, unsustained by the grace which the Sacrament of Order gives, it would be more than likely that such Quixotic zeal would soon end in a fiasco. The present discipline of the Church on that point, is the result of centuries of experience, and the creature of a day should open the safety-valve of his conceit chamber before attempting an improvement.

As regards the dissemination of Catholic truth through newspapers, the case is different. The layman, whose zeal is directly through that channel, preserves intact his family and social relations. The propositions he puts forward may easily be examined, and their tone and drift maturely considered by those whose duty it is to watch over the flock, and see that no poison, under the name of food, is smuggled into the fold. We do not wish to enter here into the ramifications of positive law on the subject of printed publications, on doctrinal themes.

But we state it is as our opinion that the theory which would make the episcopal *imprimatur* a necessary preface to a Catholic journal, is unsound.

It must never be forgotten that the Catholic Church is not a stranded vessel, but still afloat, and that its officers may take in or let out sail, as the needs of the hour may require. In a word, it must be borne in mind that in Rome there is not only a judicial but also a legislative authority.

Hence, though one should grant, which need not, however, be done, that in past years, the *imprimatur* was necessary to a Catholic newspaper, in the light of recent acts and declarations of the chief bishop, it would no longer follow that such is now the case.

But the right of the ordinary, to have supervision over a Catholic journal published in his diocese, no Catholic will deny.

The injured party, however, in case of condemnation, may appeal to higher authority. But he should not bring his case into the Church before having had recourse to those other means mentioned in the gospel.

In our next we return once more to the life and times of ST. PAUL.

CHAPTER CXIII.

ST. PAUL VISITS JERUSALEM FOR THE LAST TIME, IS ARRESTED BY THE JEWS, TRIED, AND SENT FOR SAFE KEEPING TO CÆSAREA.

After having preached the gospel and founded churches in Asia Minor, Syria, Macedonia, Greece and other parts, PAUL returned to the Holy City, for the last time.

On arrival he proceeded without delay to the house of St. JAMES the Apostle, and bishop of Jerusalem. To him and to the ancients he "related particularly what things GOD had wrought among the Gentiles by his ministry." Acts xxi. 10.

They were pleased at the recital, and glorified the Lord. But knowing the impetuous character of PAUL, they counseled moderation and prudence, so as not to excite the fury of those Jews who lived in the city.

He appears to have yielded to their suggestions, and, as his principal sin, in the estimation of his unconverted countrymen, consisted in not causing the law of MOSES to be observed, he purified himself and others that were with him, in order to gain the good will of the unbelieving, or at least prevent their active opposition.

The observance of the Mosaic law, was, of course, no longer obligatory, yet the early followers of the Saviour did not abandon it at once, partly from prudential motives, and partly in order to bury the synagogue with honor.

But PAUL's efforts to conciliate, went wide of the mark. His character for restless zeal in the cause of the Nazarene was too well known.

And those Jews that had seen and heard him in Asia, were fully persuaded that the leopard would change his

spots and the Ethiopian his skin, before he would change his aggressive habits.

HOMER represents HECTOR as always either engaged in a battle or preparing for one; and indeed, the same may be said of the Apostle of the Gentiles. He was never at rest, not even in prison, and possibly in his dreams he fought over again the battles of the Lord. His presence alone was a menace to falsehood, and it was so felt.

Hence, one day as he was in the temple, not disputing or interfering with any one, some Asiatic Jews sat upon him, dragged him outside the door, and would have murdered him, had not the military tribune come to his rescue with a band of soldiers.

The officer, without waiting to inquire who was to blame, seized on PAUL, and having bound him with chains, took him off to prison.

On the way, he asked permission to speak to the crowd, which by this time was very large, and leave having been granted, he told the circumstances of his conversion.

The Jews listened for a time; but when he declared that God had destined him to preach the gospel to the Gentiles, they could stand it no longer and cried him down. Some, in their fury, cast off their garments and threw dust in the air, like a herd of maddened cattle.

PAUL was next brought before the council, composed of the high-priest and chief men of the synagogue. But when he began to speak, the high-priest commanded one of the attendants to strike him on the mouth, which made the apostle cail his loftiness a whited wall.

"For sittest thou there to judge me according to the law," said he, "and contrary to the law commandest me to be struck." Acts xxiii, 3.

From the glimpses we get, through the sacred writings, of PAUL's personal character, he appears to us as a man of the finest sensibilities; totally incapable of wantonly hurting the feelings of any one.

But he did not respect iniquity in high places, nor make

a drone of himself to avoid being regarded by his enemies as a dangerous opponent. The good and the truthful loved and admired him, but the wicked thought him arrogant, because he bore testimony against their meanness.

True heroism is not spasmodic, but an abiding virtue of the mind, and PAUL, yielding sometimes to the force of circumstances, but never abandoning through fear, a specific and grand design, is one of the highest types of a hero.

NAPOLEON once said that you could never form a reliable judgment of an enemy's bravery, except when under fire. Probably the panic amongst his own men at Waterloo was what put the idea into his head. But he was correct.

What the action of the multitude may be, must remain an unknown quantity until the day of trial comes. The reason is, because true heroism is as rare as true genius. It is the twin brother of sanctity, and has a very close resemblance to it.

We may sometimes bet on a man, but to wager money on the multitude is to run the risk of losing it.

The reader must not take what is here said as favoring the kingly form of government, which would be contrary to the writer's conscientious opinion. We believe in a republican form of State government.

A heroic, wise and just king would certainly be a blessing to any country. But the main difficulty would be to find such a one, and to keep him from getting spoiled after discovery. Republics are the natural consequences of monarchical failures.

In the former, one party watches the other, and thievery is kept within bounds but to mistrust royalty, would be unprofitable, and dangerous withal.

When PAUL had been brought before the council, he observed that it was made up, principally, of Pharisees and Sadducees. The former believed in a hereafter, and in the resurrection of the body, as well as in the doctrine of rewards

and punishments, in the future life. They also accepted the books recognized as divine, by the Jews of our day, twenty-two in number.

The Sadducees would receive no others than the five books of MOSES: denied the existence of spirits, and maintained that men are rewarded or punished in this life only, for the good or evil they may do.

Between those two sects there was as much disputing and wrangling on points of belief, as between Methodists and Campbellites of this country. But the Pharisees, being more numerous, more learned in the law, and more barefacedly pious, generally succeeded in carrying the day.

ST. PAUL had but little to expect from either party, for both had opposed the Saviour, and neither had any love for His Apostles. But, by a shrewd maneuver, making use of an ambiguous expression, he gained the good will of one of the parties, and escaped their united malice.

To have recourse to similar tactics would be lawful also at the present day, under proper circumstances. Let us suppose a town or city inhabited by heretics and infidels, and that between both there is much religious hatred, the one maintaining the authenticity, integrity, veracity and inspiration of the scriptures, and the other denying one and all these truths.

A Catholic, persecuted for the faith, and brought before a council composed of men from both sides, could make use of the same ruse, and say, almost in PAUL's words.

"Men, brethren, I am a believer in the Bible, the son of a man who believed in it: Concerning the truth contained therein I am called in question." Acts xxiii, 6.

Thus PAUL escaped the fury of those bloodhounds, who now turned upon one another and wrangled. The tribune, fearing that he might be torn in pieces amongst them, sent soldiers, who again conducted him to prison.

But the danger was not yet over. Next day no less than

forty Jews entered into a conspiracy, and “bound themselves with a curse, that they would neither eat nor drink till they had killed PAUL.”

Their plan was to get the chief priests to have him brought once more before the council, and they, lying in wait, would assassinate him as he was led from prison.

Having learned their designs, and wishing to give them ample time to fast, he made known the secret to the tribune, who immediately took measures to send him to Cæsarea, where Governor FELIX laid down the law, and made others observe it.

Before accompanying the Apostle thither, we will state a few truths regarding secret societies : a subject suggested by the conspiracy already mentioned.

CHAPTER CXIV.

SECRET SOCIETIES AND KINDRED SUBJECTS.

A proclivity for clap-trap and secrecy is a weakness that seems inherent, if not to all, at least to very many of ADAM's race. It may be noticed even in the savage, though it attains the perfection belonging to its species, in civilization.

The various tribes, hostile one to another, found on this continent at the time of its discovery, point out the existence of a powerful centrifugal force in human nature, for in all probability, there were not at first, more than a few distinct families.

But in the course of time, rivalries sprang up between leading men ; then secrecy and scheming took the place of manly arts.

As among savages, the coercive force to maintain unity was not strong, schism after schism was the natural result ; until the presence of some common danger made further

division not desirable. Among civilized people, on the contrary, there appears to be, in our time, a tendency to agglomeration. This comes of superior political sagacity.

Men are getting to see more and more the advantages of unrestrained intercourse with one another; and the day is possibly not distant when the whole of North America will be only one and the same nation; with home rule in each particular state, and a central authority to complement the whole.

England at one time had seven kings; and Ireland had many princes with, long pedigrees. Until recently, Germany was cut up like sauer-kraut, with grand dukes and electors, too thick to thrive. Italy, too, had its stock of princes, each independent, and with one exception, insignificant.

But things have changed within the present century, and we hope that before another hundred years shall have passed, kings will be confined principally to the chess-board and to the stage, where they shine brightest and do the least harm.

With the establishment of republics in the various countries of Europe, the process of agglomeration will go on more steadily, and standing armies, those adjuncts of despotism, that paralyze in peace, and destroy in war, will be out of a job.

But though superior intelligence causes men to unite on some grand and leading principle, and to resent the violation of it on the part of individuals, still that centrifugal force—that weakness for separation, will in all probability, be never totally eradicated.

In these United States, where the general government is loved by the majority and respected by all, that itching for division from the herd manifests itself in the multitude of secret societies. Besides Free Masons and Odd Fellows we have an almost endless secondary list, some local, others

national, and the catalogue is not as yet completed, for new ones are daily springing into existence. Now it is not to be wondered at, that in countries like Russia and Germany, where the people are trampled in the dust by their rulers, and where a man can scarcely breathe the free air of heaven without a license from the king, that there should be secret leagues among the people, in order to rid themselves of the monstrous incubus. But here in America, where every one whose cause is just, has not only free speech and free action, but likewise the sympathy and support of the country and its institutions, it appears strange at first sight, that there should be found so many secret cliques.

Before entering into speculations regarding the cause of this, it may be proper in a cursory way, to call attention to an important point of distinction between the secret societies of Europe and those of America. Many, if not all, of the former, are revolutionary in their tendencies; *i. e.*, they aim at the overthrow of the civil government or of the Church. In Russia, the Nihilists, wearied with despotism and injustice, would liberate themselves from a galling bondage, by the destruction of the throne itself. In France and Italy, where the secret societies manage the government, their action is directed against the Church. In this country, on the contrary, there is not, so far as we can see, that same revolutionary spirit among secret societies; yet, they are not the less to be dreaded, for they are like powder magazines.

Secrecy alone, is a presumption of guilt. The great Teacher and Model of our race, has said:

“Every one that doeth evil hateth the light, and cometh not to the light that his works may not be reproved: but he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God.” John iii, 20 21.

If you analyze the motives of any man who enters a secret society, you will find them, in nine cases out of ten, either vain, selfish or sinful—principally vain or selfish. When

we take into consideration the influence wielded by such societies, the secret bonds of friendship between the members, their oaths to be true to one another, etc., it will no longer astonish us that men who seek preferment, success in business, or social standing, should wish to have their names inscribed on the rolls of one or more of them.

But, what harm can there be in making friends and allies to help us through in the battle of life? says some one. We freely admit that, in dealing with a non-Catholic, it is not an easy thing to convince him that he is wrong in being a Freemason or Odd Fellow. He reasons thus: Our society is established for no revolutionary purpose; men of all shades of political opinion can become members; we require no religious test from any one; Catholics, Protestants, Jews and Infidels may join us, if they wish, and still go to their own places of worship on Sundays, or stay away, just as they choose. We make war upon no government, Church or organization. Our objects are brotherly love, mutual aid, and sociability.

What reply shall we give to a man who states his case in the foregoing words?

A substantial answer to the Freemason's plea, implies a long argument showing that CHRIST, who proved His Divinity by rising from the dead, established on earth a society intrusted with man's peace of soul here, and his happiness hereafter; that said society is the Catholic Church, and that what she condemns cannot be really good or advantageous to mankind. This is the only line of argument by which one can reach a non-Catholic Freemason.

Little incidents do occur, from time to time, that may be used to advantage against secret societies. Thus, for example, a Freemason, high in the order, commits a felony, that might take one of the uninitiated to the State's prison or to the gallows; but the judge is a brother, the sheriff is a brother, more than half of the most influential jurors are

brothers, the lawyers on both sides are brothers, and the felon slips out of the clutches of the law between them.

In this consists the very essence of those societies contemplated in the anathemas of the Church. When allegiance to a society is made paramount to the fidelity which is lawfully due the State or Church, then it becomes sinful, and the organization that encourages it can be little else than an engine of SATAN.

It is to counteract the evil influence of those secret societies which are under heretical or infidel control, that others, modeled almost on their plan, have been established, and are very properly encouraged among the faithful. In this way, men with a weakness for bunting, processions, and clap-trap generally, have a means of indulging their genius, without being exposed to the danger of seduction.

Let us here attempt to define what is to be understood by a *Catholic society*. A Catholic society is an association of men professing the Catholic faith, subject to the control of officers duly elected, or appointed, acknowledging the authority and guided by the just counsels of the pastor, within whose jurisdiction the society is established and the members reside.

Here also, it may be proper to call attention to the distinction between a *Catholic society* and a *society of Catholics*. The right of individual Catholics to organize, for a specific and lawful purpose, cannot be questioned, nor is there any need that such an organization should make, as a society, a formal acknowledgment of its allegiance to the Church. It may be simply a civil institution, each member thereof fulfilling the duties and obligations of his religion, as an individual, without relation to his connection with the society.

But while we maintain that Catholics have the right to organize civil societies for one good purpose or another, we are not ignorant of the fact that such may easily become, in the hands of a few designing men, powerful engines for

mischief. They have not the indefectibility and infallibility that belongs to the Church ; hence, such organizations may err in their aims, or may, in course of time, cease to be what they were originally. The pool that receives not from time to time, a fresh supply from the fountain, is apt to corrupt ; and a society of Catholics, even without the secrecy, may easily become, to all intents and purposes, a *secret society*. Yet, let no one attempt to make the way narrower than CHRIST made it. He that would curtail liberty may do to keep a jail, but is not fit to lead men to what is noble, grand and glorious.

In our next we return to ST. PAUL.

CHAPTER CXV.

ST. PAUL IS TAKEN TO CÆSAREA, AND THENCE TO ROME.

After his narrow escape from Jewish treachery in Jerusalem, PAUL was taken to Cæsarea to be judged by Governor FELIX. FELIX, like most of the underlings of that day, and in fact, like the majority of State officials in every age and country, had that cringing regard for CÆSAR, usually termed loyalty, which then, as now, meant little more than a love of office and of the emoluments appertaining thereunto. He did not neglect to give the Apostle a speedy trial, but, though finding nothing in him worthy of punishment, yet he did not suffer him to regain his freedom, and on one pretext or another kept him prison.

FELIX, no doubt, often had his palm greased by litigants before his tribunal, and that a leading man like PAUL should be taken out of prison by the multitudes who loved and admired him, on paying a round sum, appeared to His Excellency as largely within the bounds of probability. But he was mistaken. Our ancestors, in the faith of those primitive and palmy days, took no bribes and gave none.

PAUL was not slow in divining the real motives that influenced his jailer. Hence, one day when FELIX came with DRUSILLA, his wife, who was a Jewess, upon the pretence of hearing the faith which is in CHRIST, the Apostle treated in a special manner, of justice, of chastity and of the judgment to come. We are informed the Governor did not relish such a discourse any to well, being terrified by the earnestness and eloquence of the great Apostle. But on account of his wife he tried to bluff his way out of the confusion plainly visible in his countenance. So, with an air of great importance and authority, he said to PAUL, "You may go now, but at a convenient time I will send for you."

SEUTONIUS, in Claudius, section twenty-eight, informs us that the FELIX here spoken of had, in all, three wives or queens; and it is moreover evident, from JOSEPHUS, *Antiq.* xx, 7-2, that DRUSILLA was not his lawful wife, but a woman whom SIMON MAGUS had persuaded to leave her own husband, who was king of Emesa, and a proselyte, in order to cohabit with FELIX, an idolator.

These facts being known, we readily comprehend why he was so terrified at hearing the Apostle's discourse concerning chastity and the judgment to come; and we may also easily guess the reasons that moved PAUL to choose those subjects on the occasion. For he never missed an opportunity to humble and confound the insolent and unjust, whilst he infused a spirit of manly dignity into the hearts of all who loved the truth.

TACITUS, speaking of this same FELIX, says:

"He exercised the authority of a king with the disposition of a slave, and relying upon the great power of his brother PALLAS at court, thought that he might safely be guilty of all kinds of wickedness."

Many, if not all the Roman governors of provinces, at this period, were but mere creatures, brought to the surface by force of meanness and time serving. Such men never know how to use authority with propriety for their instincts

being of a low, slavish nature, they combat magnanimity instead of encouraging it in others.

Indeed, we may lay it down as a general principle, that they who gain position by humoring the follies and vices of one man are rarely fit to govern many.

The providence of GOD is certainly mysterious, but in nothing more so than in permitting a base wretch, with the demeanor of a favorite lackey, like FELIX, to exercise authority over such men as ST. PAUL. After two years of injustice and petty tyranny, FELIX was called to Rome to answer for his crimes.

His neck was in danger, and it would have cracked had not his brother PALLAS, another black Cherub, obtained his pardon through personal influence with NERO.

PORTIUS FESTUS succeeded him, who also left PAUL still a prisoner; for he wished to gratify the Jews. In meantime the chief priest and principal men of the city had formed a new plot—to have PAUL taken back from Cæsarea to Jerusalem, so their hired assassins, in which the country then abounded, might murder him on the way.

As the Apostle had but little confidence in the firmness of FESTUS, and knowing, moreover, that he sought to gain favor with the Jews, he did not hesitate to take the last step by appealing at once to CÆSAR:

“I stand at CÆSAR’S tribunal,” said he “for if I have injured them, or have committed anything that deserveth death, I refuse not to die, but if there be nothing of these things whereof they accuse me, no man can deliver me to them. *Appeal to CÆSAR.*”

While FESTUS was awaiting a favorable opportunity to send PAUL to Rome, he received a complimentary visit from his friend, King AGRIPPA. He also wished to see and hear the Apostle.

But though a man of fine, natural abilities, and a believer in the prophets, AGRIPPA did not embrace Christianity; for the fog of worldly pleasure, prevented the light of the gospel from shining upon his soul in its full splendor. He

remained in unbelief, satisfied with the praises of men, and careless about the great hereafter.

The incidents in PAUL's voyage to Rome are given in the last two chapters of the Acts of the Apostles. We shall shall take notice of only one of them.

It is related that after shipwreck, while in the island of Malta, he was bitten by a viper, but having suffered no harm, the people took him for a god. That the viper's poison should have lost its deadly force on the Apostle does not excite our wonder, considering the many miraculous interpositions of Providence in those days.

But there is another circumstance in connection therewith, which may not be known to all. There are vipers, and many of them, to this day in Malta, yet strange to say, they are no longer venomous. And the natives have a tradition to the effect, that ever since ST. PAUL was bitten, the vipers on the island have ceased to be poisonous.

The absence of snakes and other venomous reptiles in Ireland is an almost parallel case. An ancient and universal tradition throughout the island ascribes their banishment to ST. PATRICK. And we see nothing absurd in admitting such as true.

Scientific men have found nothing in the soil or climate of Ireland different from those of England or Scotland, and yet serpents abound in both the latter, and not in the former country.

In our next we will finish the life of ST. PAUL.

CHAPTER CXVI.

ST. PAUL ENTERS ROME—HIS DEATH.

Leaving Malta, PAUL was brought to the city of the CÆSARS, there to finish his ministerial life on earth, and seal with his blood the truth of all he had taught the nations.

As the charges against him were not, according to Roman law, of serious consequence, he was permitted to occupy his own hired lodgings, with one soldier as a guard. ST. LUKE tells us that he remained two whole years in the aforesaid quarters.

Many Jews, residents of the city, called upon him, to whom he preached the new order of things; to some with success, whilst the majority remained obstinate.

Let the reader here recollect that up to the time of which we are speaking, viz: A. D. 61, the followers of CHRIST experienced the utmost toleration at the hands of the civil authorities. Indeed it is said, that the Emperor TIBERIUS desired to place the statue of our Saviour in the Capitol, among the gods of Rome. He was liberal enough in his views.

But the Senate, moved by a higher power that wills not that truth and falsehood be blended, refused to accede to his wishes. It was the obstinate Jews that first pointed out to the Roman magistrates the difference between themselves and the early followers of CHRIST.

Judaism, being the religion of the people that formed a part of the Empire, was tolerated at Rome; but Christianity had no such backing. And, as said above, were it not for Jewish malice, the civil authorities would have remained for years ignorant of any distinction between those who observed the law of MOSES and those who believed in CHRIST.

CÆSAR is not excusable for his persecution of the Church. But, in extenuation of his crime, it may be said that it was the Jew who first put him up to it.

With the liberation of ST. PAUL from prison ends the narrative of ST. LUKE, as found in the Acts of the Apostles. The few remaining incidents in his life have been handed down by tradition.

It is said that during his stay in the city, and before the persecution under NERO had broken out, he wrote some

letters to the Pagan philosopher SENECA, and received others from him in return. Of these epistles, and of SENECA himself, ST. JEROME, in his catalogue of Ecclesiastical writers, speaks in the following words:

“LUCIUS ANNEUS SENECA, of Cordova, the disciple of SOCION the Stoic, and uncle of the poet LUCAN, was a man of the greatest continency, whom I would not put in the catalogue of Saints, if those epistles read by many, of PAUL to SENECA and of SENECA to PAUL had not moved me thereunto. In which epistles SENECA says that he could wish to hold the same place among his own people that PAUL does among the Christians.”

ST. AUGUSTINE also, in his 54th epistle, which is to MACEDONIUS, alludes to letters passed between our Apostle and the philosopher in question.

It is most probable, however, that the genuine letters have been lost, for those given by SIXTUS SENENSIS, lib. II. Biblioth. Sanc. are generally regarded by the learned as spurious. Consult Baronius, Tome I, Annals A. D. 66.

From the time of PAUL's egress out of prison to that of his death, A. D. 69, we have a period of eight years, and one would naturally inquire whether he spent it all in evangelizing the Eternal City. In reply, it may be said, that, we have no means of determining with certainty whether he stayed in the city or went elsewhere to preach the gospel.

His well known restless disposition and zeal in diffusing the truths of the faith would lead us to believe that he could not remain so long a time in one place—even though it had then some millions to be converted.

Indeed, while he was yet at Corinth, preparing to go to Jerusalem with the charitable contributions collected in Achaia and Macedonia, he wrote to the Romans, warning them of his intention to visit their city, and from there to pass into Spain.

“When I shall begin,” says he, “to take my journey into Spain. I hope that as I pass, I shall see you. and be brought on my way thither by you, if first, in part, I shall have enjoyed you.” Romans xv, 24.

His arrest at Jerusalem, and subsequent imprisonment for four years made it impossible for him to accomplish his design of visiting Spain as soon as he otherwise would have done. But that he afterwards did so, we are assured by many of the ancient Fathers. CYRIL, of Jerusalem, Catech., 17, speaking of our Apostle, says :

“From Jerusalem even to Illyricum did he disseminate the gospel, who also taught regal Rome, and extended the alacrity of his preaching as far as Spain.”

ST. JOHN CHRYSOSTOM, Homily 76, in Matt., says :

“When therefore he had passed two years in Rome, he was at length permitted to regain his freedom. then he went into Spain . . . and then, perhaps, returned to Rome, when he was put to death at the command of NERO.”

Many others also testify to the same fact ; but let those we have given suffice.

Some time after these events the Emperor NERO, who had taken a fancy to fluting and poetry, conceived the design of setting Rome on fire, in order that he might have the pleasure of witnessing a conflagration similar to that of Troy. His minions accordingly applied their torches ; whilst NERO, seated on an eminence, with his flute, enjoyed the blaze.

But, as the firing of Rome was something that even an emperor could not be guilty of, with impunity, NERO rightly judged that it was none too soon to divert attention from himself, and lay the blame on some one else.

The Christians were charged with the crime, and a persecution inaugurated to blot them out. PETER and PAUL, along with scores of others, were seized and cast into prison. Of the former we have already spoken, and the story of the latter we shall now finish in a few words.

There is a place in the Roman campagna, alongside the road to Ostia, called the Three Fountains, to which the finger of tradition points as the spot where PAUL fought his last battle.

The writer had the pleasure of a visit to it on the 25th of February, 1868, and what follows is taken verbatim from his note book :

“To-day at half-past eight, A. M., went out to see the Church of the Three Fountains, where ST. PAUL was martyred. This Church is on the Ostian way, some three or four miles, English measure, beyond the Ostian Basilica. There are, properly speaking, three Churches. One built in the Basilican style; the other two, circular. In one of the latter is a place that contained, or still contains, the relics of ten thousand martyrs. The other is built over the spot where ST. PAUL laid down his life for his faith. In this there are three fountains. Tradition says that when PAUL’s head was severed from his body it made three leaps, and, wherever it struck the earth, a fountain of water sprang up. The fountains in question are about four paces apart, and in a straight line. They are now surrounded by masonry, and the head of ST. PAUL is represented over each one in marble. Some persons claim they can distinguish a difference in the taste of the waters; there may be, but I failed to notice it. However, it seemed to me that the water from one of the fountains was warmer than that of the others. These three Churches seem much neglected, and, in fact, one could scarcely expect it to be otherwise, because they are far removed from the city, in the dreary solitude of the Campagna. Things will soon mend, for the Holy Father has concluded to bring a colony of Trappists to cultivate the ground and keep them in repair. There are present, already, some three or four of these monks—all Germans, dressed in brown habits and wearing heavy wooden shoes. But in a few days the real colony is expected to arrive from France.”

In our next we will give a synopsis of what the other Apostles did, and how they died.

CHAPTER CXVII.

SYNOPTICAL VIEW OF THE LIVES AND LABORS OF THE APOSTLES.

SIMON PETER, prince of the Apostles, born in the province of Galilee, was in early life a fisherman. Called to be an Apostle, he received from the Saviour a primacy not only of honor, but also of jurisdiction over the Universal Church.

He labored in Jerusalem and amongst the Jews who were dispersed through the regions of Pontus, Galatia, Bithynia, Cappadocia and Asia. Founded the See of Antioch, Euseb. iii, 1, and finally went to Rome, which he made the center of Catholic unity, by fixing his chair permanently therein. Was put to death for the faith, by order of NERO, June 29, A. D. 69.

PAUL was born at Tarsus, in Cilicia, persecuted the Church at first, but, after conversion, became the most active of all the Apostles. He was beheaded for the faith in Rome, June 29, A. D. 69. ST. GREGORY of Nyssa, Orat viii, de Beatitudine, says, incorrectly, that he was crucified.

ANDREW, the brother of SIMON PETER, is said to have first preached to the Scythians, Sogdians, and to other tribes north of the Black Sea. Later on, he entered Greece, and was crucified at Patrie, in Achaia.

The cross on which he suffered is still preserved in the monastery of St. Victor, at Marseilles; but its shape is the same as that of the Saviour. ANDREW wrote nothing.

The acts of his martyrdom, said to have been composed by the priests of Achaia, are a bone of contention amongst the learned. The most probable opinion is, they are not authentic.

JAMES the Greater, son of ZEBEDEE, and brother of ST. JOHN the Evangelist, was one of those who witnessed the transfiguration on Mount Tabor. He was beheaded for the faith, by order of HEROD AGRIPPA, A. D. 44.

It is uncertain whether he ever passed as an Evangelist, beyond the confines of Judea. The Spaniards maintain that he first introduced the gospel into their country. But their claims to the honor are not generally allowed.

JOHN the Evangelist, son of ZEBEDEE, lived the longest of any of the Apostles. The ancient Fathers Euseb iii, 31, tell us that he died at Ephesus, about the year 104 of our era.

TERTULLIAN, in his work, *De præscrip. hæreticorum*, chap. 36, relates, that, during the persecution of DOMITIAN, he was brought to Rome and thrown into a caldron of boiling oil, from which he came forth unharmed, and even more vigorous. The spot where this took place is still pointed out, not far from the Latin gate.

PETER, bishop of Alexandria, informs us that his gospel, in JOHN'S own handwriting, (*to idiochiron*,) was preserved at Ephesus up to the sixth century. See Chron., Alex., by RADER.

It is stated in the revelations of both ST. BRIDGET and of ST. GERTRUDE, that ST. JOHN'S body has already anticipated the glory of the general resurrection. But the student of history and theology must take those special revelations with caution. Women are naturally imaginative, and a vivid dream may sometimes be taken by them for a vision from on high.

PHILIP preached the gospel of the Kingdom, first in Scythia, and then in Phrygia, where he died in the city of Hierapolis, A. D. 54. It is uncertain whether he suffered martyrdom.

EUSEBIUS, in Chron., says :

"This same year, the fourth of the 107th Olympiad, PHILIP, the apostle of CHRIST, whilst preaching the gospel to the people of Hierapolis, a city of Asia, was fastened to a cross and overpowered with stones."

This testimony appears clear enough. But it is wanting in some very important manuscript codes, and hence the doubt regarding its genuinity.

BARTHOLEMEW first preached the gospel in Armenia, and then in India, whither he also took with him the gospel of ST. MATTHEW, in Syro-Caldaic. PANTENUS, a christain philosopher, came across it there a hundred years later, as Eusebius v, 10, testifies.

He is said to have been skinned alive, and afterwards beheaded at Albanopolis, a city of Armenia. Others say that, after being cruelly scourged and nailed to a cross, he

finished his days and gained the crown at an extreme old age, in Urbanopolis, also in Armenia.

MATTHEW, first a tax collector, and afterwards called to the apostolate, preached the gospel in Ethiopia, now called Abyssinia. SOCRATES iii, 19. He is said to have died among the Parthians, to whom he also preached. Ancient authors do not agree respecting the manner of his death.

CLEMENT of Alexandria, Strom. iv, affirms that he did not suffer martyrdom, but died in peace.

Nicephorus, ii, 41, states that his persecutors having kindled a fire around him, he extinguished it by his prayers, and at length yielded up his soul in peace. Latin authors generally hold that he died a martyr.

The Apostle THOMAS, was the first to confess clearly and distinctly, the divinity of the Saviour. JOHN xx, 28. Though slow to believe what had been related concerning the resurrection, yet, in the words of ST. GREGORY the Great :

“We are more assured in our faith by the doubt of ST. THOMAS than by the ready belief of the other Apostles.” Hom. 26, in Evang.

From Eusebius, iii, 1, we learn that our Apostle labored amongst the Parthians. By Parthia may be understood also Persia, and those regions bordering on India.

A tradition of the third and fourth centuries informs us that he was buried at Edessa, a city of Mesopotamia. But, by a more recent one, we are assured that he suffered martyrdom in the city of Calamina, in India.

When the Portuguese came to Malabar, about the year 1500 A. D., they found native believers who called themselves Christians of ST. THOMAS ; and when it became known that those people differed in belief somewhat from the Roman Church, the French Huguenot, LA CROZE, set to work to prove that the Christians of ST. THOMAS were genuine Protestants.

But his book entitled, “The History of Christianity in the Indies,” was so thoroughly riddled by RENAUDOT, LE

BRUN and ASSEMANI, that no Protestant now pretends to claim kinship any longer with the native Christians of Malabar.

The best theory we have seen on this subject is, that those people, or rather their ancestors, were originally converted from Paganism by ST. THOMAS, but were drawn about the fifth century, into the Nestorian heresy, with which they were found tainted at the time of discovery by the Portuguese.

It has also been handed down that ST. THOMAS converted those three Magi, who adored our Lord in his infancy, and that he ordained them as coadjutors in the Evangelical field.

JAMES, the son of ALPEUS, surnamed the Lesser, became first bishop of Jerusalem, and was martyred by the Jews, having been precipitated from the top of the temple. Eusebius, ii, 23.

SIMON CHANANEUS is said to have preached the gospel in Mesopotamia, and also in Egypt. In fact, little or nothing is known with certainty, regarding his labors or death.

Of JUDE, called also THADDEUS, and of MATHIAS who took the place of JUDAS ISCARIOT, we may repeat what has been said of SIMON CHANANEUS; little is known about them that appears to rest on a solid basis. The former is said to have preached in Lybia, Mesopotamia, Arabia and Idumœa; the latter in Judea and Ethiopia.

There may be uncertainty in some cases regarding the particular countries in which the Apostles labored; one thing is clear—they labored well.

In our next we take up the gifts of the Church.

CHAPTER CXVIII.

THE PREROGATIVES OF THE CHURCH—INDEFECTIBILITY.

The Church of CHRIST has three prerogatives, granted by its divine founder. They are indefectibility in existing, infallibility in teaching, and authority in ruling.

By the indefectibility of the Church we mean that it will retain, until the end of time, the same nature and properties, as well internal as external, that it had on the first day of its existence—that it can not change in essentials. This indefectibility of the Church differs from visibility, which effects only its external part. A Church may be conceived as visible without being indefectible, as for example, any one of the various sectarian conventicles.

So, also, indefectibility differs from infallibility, for the latter is a term used only in connection with its office as teacher. A Church may be conceived as infallible in its general councils for one or two generations, or even centuries, and yet not be indefectible.

Anglicans generally maintain that the Church taught the truth for the first five or six centuries, and then, little by little, fell away.

In other words, they deny the indefectibility of the Church, whilst admitting its infallibility in council assembled; at least for the period mentioned. Indefectibility differs also from perpetuity, for by the latter nothing more is meant than mere duration. The indefectibility of the Church may be likened to the personal identity of a man, with this difference, that the retention of identity in the individual does not necessarily imply retention of truth or of authority, whereas, in that moral person we call the Church it does imply both the one and the other; and the admission of any one prerogative logically leads to the admission of the remaining two.

Let us, before giving the proofs, call attention to the importance of the subject. Those that have left the Catholic Church do not deny that it goes back, as an organized society, to the time of CHRIST and the Apostles; for to call that in doubt would be the act of an ignorant man. The succession of the popes, from PETER to LEO, proves it to a demonstration, for without a Church there would have been no popes. Hence, dissenters were compelled to find some pretext to justify their separation from us, and the pretext was this: That the Church had changed; become corrupt; that whilst it, indeed, still retained external or material sameness, it had lost it internally and formally; that it taught error for truth, and consequently lost its right to command.

Now, if it can be shown that the Church of CHRIST cannot essentially change, either externally or internally, it will be perceived that the prop slips from the pretext, and both tumble together.

There is another error in the popular mind that prevents many well disposed heretics from seeing their way clearly: It is the idea of human progress. Men know from reading history, and also from personal observation, that some advance has been made in the arts and sciences within the present century. They see the ocean now traversed by powerful steamers that seem to bid defiance to the elements, whereas, a century ago seafaring people were, to a great extent, at the mercy of the winds and waves. They see news now transmitted from city to city with the speed of lightning. They see books and newspapers multiplied to an almost endless extent, by the art of printing; whereas, previous to the middle of the fifteenth century, the transcribing of even one copy of the Scriptures was a labor of many months. Seeing such things, those who have not the faith are apt to think and say: As we make progress in art and science, why not also in religion?

We once listened to an argument on this subject. The

disputants were two old farmers who had come to town on a Saturday afternoon, to refresh the inner man, get the mail, and disburden themselves of their stock of political and theological smartness. Being mudsills and antiquated, their illustrations were homespun and rural, like themselves—taken principally from the corn-field, the blacksmithshop, and the stock-yard. But, though not classical, they had the merit of being expressive. The advocate of progress in religion came out triumphant. He overwhelmed his opponent with a shower of modern instances. ' Finally, said he :

“ See how much better plows and reapers we have now; how much finer horses and cattle; how much better houses to live in, than when you and I were lads! All this is owing to progress, sir; to education, sir! And why can't we make some advance also in the study of the Bible, and in religion as well, sir?”

One of the bystanders was going to tie on the blue ribbon, but another in the crowd said no; that his nose was blue enough to make him conspicuous in any assembly in America.

This argument, to one outside the true church, is both captious and plausible; and, if we look well into the idea expressed by the farmer in his own crude way, it will be found to have had not a little to do with the rise and progress of many of the sects. To a Catholic who believes in a living, teaching, indefectible, infallible Church, there can of course, be no difficulty; but to the Protestant mind, there is here a powerful stimulus to everlasting change.

With all the sects it passes for a fundamental principle, that the truths of religion are to be learned from the Bible alone; that there is no infallible authority on earth to define its meaning in case of a controversy; and that infallibility ceased in the Church with the death of the last Apostle.

Moreover, he has been taught that for some ages before the time of LUTHER, the ignorance and moral darkness was such that the religion of CHRIST had practically ceased to exist amongst men, and was to be found, pure and undefiled, in the Bible only.

What is then more natural than for a Protestant to say to himself: "The more modern the sect the more likely it has truth on its side; for it has the wisdom and experience of all that went before, and its own. Hence it is more likely that men are now nearer the true meaning of Scripture than they who lived three hundred years ago; for they had not our advantages in education and enlightenment; and those living a hundred years hence, will be able to come still closer to the truth, for they will have advantages of which we cannot boast."

Now, as said above, to the Catholic, who has learned even the first principles of his faith, the same difficulty does not present itself. He believes that our Lord established on earth a living, teaching, infallible authority. He believes that the authority in question has, from the day of Pentecost, taught all that CHRIST did, and will continue to do so until the day of judgment.

For a Catholic, there is no such a phrase as near, nearer, nearest to the truth. He makes no progress in belief. It is the same yesterday, to-day and forever.

But the man who takes the Bible alone as his guide, is obliged either to say that he is himself infallible in his understanding of what is in it, or admit the progressive theory, and be ready to change his belief each day and hour, according as he becomes more or less learned in the Scripture.

Let us take another illustration of human progress, and contrast it with the unchangeableness of the Church.

In the year 1807, ROBERT FULTON invented the steamboat, and made trial of his work, for the first time, on the Hudson. It was a rude craft, but the attempt having been made, and with success, the ingenuity of others was set to work, in changing and perfecting what was defective; until we now have the mighty Cunarder, that walks the Atlantic with the strides of a giant.

Here we have an example of progress in art. We have a

change certainly for the better. One learns by observation of even his own work ; and if he does not another may. But is it so in the work of GOD? No. GOD makes no progress in knowledge.

Hence, when He calls anything into existence for a special purpose, it most aptly fulfills its end from the beginning, and cannot be remodeled nor improved.

• Suppose He should have revealed to some man in FULTON'S day, the plan and model of a ship that would be the best possible for one hundred years ; the reader will readily see that progress in the art of shipbuilding would be at an end, until the one hundred years had passed, unless there arose, in the meantime, some man wiser than the Omniscient.

It is thus with the Catholic Church. It is the direct creation of GOD, for the specific purpose of taking men to the port of eternal rest.

No man can improve on it ; and that it cannot be changed for the worse, we will show, by direct proofs, in a future chapter.

CHAPTER CXIX.

REASONS GOING TO SHOW THAT THE CHURCH OF CHRIST IS INDEFECTIBLE.

In some of the earlier chapters of this work, we proved that the Saviour placed certain marks on his Church, by aid of which any one in search of the true fold, may easily identify and distinguish it from any and all the dens of error. These marks are Unity, Holiness, Universality and Apostolicity.

Having already explained their import, we shall not repeat, but observe that, if well considered, they prove the indefectibility of the Church.

If the Church of CHRIST could become a conglomeration

of all who believe in His name, whether Catholics or not ; if it could teach in one place that our Lord is really and truly present in the Sacrament of the Eucharist, and in another, that it is a matter of indifference whether such a doctrine is believed or not, then the mark of Unity would no longer serve as a means by which to identify the Church.

Again : If it taught false doctrine in matters appertaining to faith and morals, if it approved what God condemns, Holiness would not do as a mark. If it became a mere local society, confined to one city or province, teaching only a part of what CHRIST taught, the mark of Universality would be of no avail.

We do not, however, wish to enter here into that speculative question so ably discussed by Cardinal BELLARMINE. Lib. iv. De notis eccl. cap. vii, viz : That the Church of CHRIST might be confined, *materialiter*, to even one province, and still have upon it the mark of Universality. We simply observe that he appears to us to have proved his point.

But, historically speaking, if we except its infancy, it never has been confined to one province, and prophetically speaking, we believe it never will.

However that may be, it is yet certain that, if the Church lost both *material* and *formal* Catholicity, Universality would no longer serve as a mark by which to find it. We may repeat the same of Apostolicity.

If the Church taught doctrines different from those of the Apostles, or employed ministers not regularly ordained, it is evident the mark of Apostolicity would no longer serve its purpose.

We may now illustrate what has thus far been said by an anecdote.

Early in the Autumn of 1865, the writer went on a trip over to London, and from there to some few noted cities on the Continent. On the way across the Atlantic, we were blest with good weather, generally speaking ; and our

captain, a thoroughbred John Bull, with leg-of-mutton whiskers, thick neck and red face, was not a bad sort of a bloat, in the main.

Amongst the passengers was a middle-aged lady, from somewhere out in the Great West, whose ideas regarding ships and navigation were evidently of home manufacture, and correspondingly crude. She had her three girls with her; all prudent, well-conducted gentle women, and fair as the daughters of JOB. Two of her boys were also on board; fine specimens of manhood, each fully six feet high, and fiddlers, both of them.

Passing up the English Channel, we came to the town of Deal, beautifully ensconced in trees, and fanned by wind-mills. At this point the renowned Roman captain, JULIUS CÆSAR, is said to have first effected a landing in Britain; and the place retains something of the lustre and romance that surrounds his great name. After having run over, in imagination, some of the events of his life, and the circumstances of his untimely exit, we were awakened from our reverie by a question from Madam PRAIRIELARK to the captain. "What makes the waves break so," said she, "out here to the right, in that one particular spot, and nowhere else?"

Ah, madam," said our Palinurus in his sweetest and mildest way, "they are the Goodwin quicksands and are very dangerous for us sea-faring people, so that we have to keep a close watch when passing through this portion of the channel."

"And why don't they put a mark over them, so as to warn people of their danger?" again chimed in our Great Western.

"A mark, madam," said the captain, "would be of no service there, for those sands, not unfrequently, shift several rods in one night, and a buoy anchored to one spot, would be the means of leading mariners into what might be a

fatal error, instead of serving as a warning against danger.”

Great Western, nothing daunted by so clear a statement of the case, came to the front once more, wanting to know why they did not make buoys with floating anchors, that would move according as the sand bank shifted.

The idea of a *buoy with a floating anchor* was too much for Captain PINKUM's gravity; and one might notice the laugh coming up from his toes until it spread all his face, and finally came out of both eyes and his mouth, in a monstrous guffaw, that made the cables vibrate. A giggle of the others that stood around followed the captain's heroic effort.

But Great Western, after declaring that she could not see what there was to laugh at, walked off proudly and in high dudgeon to her state-room; remarking as she went, that people should not try to pass themselves off for gentlemen, until they had learned their manners, and that impoliteness to a lady was nothing to be proud of—in her opinion.

To put a buoy, anchored or otherwise, over the Goodwin quicksands, would certainly be a piece of folly on the part of a man, unless he first invented some means of keeping them permanently in one place; and to put marks on the Church, and permit *it* to drift away from them is something that never can be reconciled with the infinite wisdom and love of the Saviour.

The marks then, prove the indefectibility of the Church, for CHRIST Himself impressed them, and on that account, He is in a manner constrained to keep the Church from drifting.

Hence, though the sects may need buoys with floating anchors, we Catholics surely do not.

Our Church is built upon a rock; and though the winds may blow and the waves may dash in fury against it, it will

remain immovable forever. He that commands the elements and holds the sea in the hollow of His hand, has said :

“Thou art PETER, and upon this rock I will build my Church; and *the gates of hell shall not prevail against it.*” Matt. xvi. 18. “Behold, I am with you all days, even to the consummation of the world.” Matt. xxviii, 20.

The end for which the Church was established would, of itself, all the circumstances considered, be proof sufficient of its indefectibility. CHRIST founded and built the Catholic Church in order, through it to teach mankind, not alone for one or two generations, but for all time, the will of His Father.

The Church is the ordinary implement by which He works, in the spiritual order on earth. And as a wise husbandman will not suffer his farming utensils to rust or rot, as the soldier keeps his gun and sabre bright, and in working order, so the Saviour will forever preserve His Church in indefectibility.

The bride of the Lamb cannot become an adultress. “She is the flower of the field, and the lily of the valleys; her cheeks are beautiful as the turtle dove’s; and her neck as jewels; she goeth up by the desert as a pillar of smoke of aromatical spices, of myrrh and frankincense, and of all the powders of the perfumer. She is all fair, and there is not a spot in her; she is an inclosed garden, a fountain sealed up. Her neck is as the tower of DAVID, which is built with bulwarks; a thousand bucklers hang upon it, all the armor of valiant men.” (Canticle of Canticles; *passim.*)

In our next we consider some changeable elements in the Church.

CHAPTER CXX.

A CHANGEABLE ELEMENT IN THE CHURCH.

On toward the close of the middle ages, a celebrated painter was one day passing through a villa, near the city of Florence, when his attention was called to a group of children at play near one of the fountains. Taking a seat in the shade of some forest trees that grew hard by, he watched their gambols, forgetting for the moment his own dull cares, or mingling them with the events of last night's dream, and the scenes of days long ago. Whilst in this pensive mood, the children drew around, asking many boyish questions; to each of which he gave a suitable and gentle answer, and in turn he also asked information of his youthful friends. He soon discovered that they belonged to the large class of youngsters to be found in every great city, who may be properly designated as "the Lord's own boys," for no one else appears to have either care for, or control over them. But the artist, far from being displeased at their freedom, listened to and encouraged each, as he told the story of the dangers he had passed, and the deeds that he had done.

Then, having distributed amongst them some few small coins, he took his leave; but not until he had exacted a promise of the largest, to come to his house on the next day at a certain hour.

The boy's finely chiseled features, admirably shaped head and agile body, proclaimed him a member of the aristocracy of beauty; whilst the steady gaze of his lustrous and flashing eyes showed that genius was not wanting.

The artist had been seeking such a model for months, and secretly rejoiced that he had at length found it where he least expected.

Not long after a picture was hung up in one of the public

galleries of the city, one that readily attracted, and fixed the attention of every passer-by. It was a faithful portrait of the youth already mentioned. All who saw it and had learned that the picture was really from nature, felt happier at the thought that the race of ADAM could yet boast of such models of perfection.

But, whilst others were pleased the artist seemed restless and despondent every time he looked upon the picture. He had, in fact, on the day of its completion, conceived the idea of painting its counterpart. But though he could have drawn on his imagination, and easily have produced a work as ugly as the other was beautiful, yet the contrast in that case would not have been perfect.

For years he sought a living model, and, though he found many whom accident or design had disfigured, he failed to discover a genuine work of nature to correspond with his conception of what the counterpart should be.

Finally he gave up the search in despair and had set his thoughts upon other things; until one afternoon he chanced to pass by the public prison, where he saw, through the bars a face that at once brought back his former hopes and aspirations.

It was that of a man who apparently, had not as yet, by many years, touched the meridian of life. But the expression and the features were so intensely diabolical that it was a wonder to even the artist himself how so much haggard villainy could have been gathered within so small a compass.

He lost no time, but called upon the jailer forthwith. From him he learned that the prisoner had been, until the day before, a brigand, and a leader amongst them; and since his capture he had not ceased to blaspheme God, the saints, and his own soul, in the most horrible manner.

The painter then made known his errand; and the things were so arranged, that without the prisoner's knowledge, a truthful image of him was soon registered upon the canvas.

The artist next brought his former ideal from the gallery, where it had hung for years, and placing it alongside of that other just finished, requested that the prisoner be led from his cell, to a point from which he could see both, and mark the contrast.

The brigand gazed upon that portrait in which his present depravity was so faithfully depicted, and as he did so, a flash of infernal satisfaction darted from his truculent eyes. But when he had looked only for a moment on its counterpart—on that handsome and innocent youth—the hardened robber, house-burner and assassin, shuddered, tottered to the opposite wall, and wept.

It too, was his own likeness, taken years ago, before crime had blackened his soul, and evil thoughts and passions distorted the lineaments of his fair face. But repentance could not then satisfy the demands of justice, which claimed his life.

Still the battle was won; the lost sheep was found; the prodigal was on his way home, thanking the Heavenly Father for his mercies which endure forever.

"For years," said he to his confessor, "I despised the wise counsels of the Church, and sought only the admiration of the wicked, and the indulgence of my evil passions; but now I know that virtue is to be more highly esteemed than beauty of form, and that honest and systematic mediocrity better than erratic genius."

The case of this youth, who whilst retaining personal identity, changed in everything else not essential to his being, will serve to illustrate how the Church can be one, holy, catholic, apostolic, indefectible, infallible and authoritative, and yet change in matters appertaining to discipline.

It may easily be conceived how the Church, in one or more provinces, through incompetency or vice on the part of those who represent it, could be made so haggard as to be an object of scorn to the passer-by and an affliction to the sacred heart of its Divine Founder.

The Jewish Synagogue, which pointed out the true way until the Saviour appeared on earth, became under the

manipulation of the Scribes and Pharisees, such as we speak of. OPHNI and PHINEES, the sons of the High Priest HELI, rendered the Synagogue odious also in their day.

Even in the apostolic times, GOD, through the mouth of ST. JOHN, warned the bishop of Ephesus, because he had fallen away from his first charity.

In the middle ages the right of investiture claimed by some temporal princes, was a frightful source of mischief, bespattering the garments of the spouse of CHRIST with ordure in the shape of worthless abbots and bishops.

So deeply indeed had the evil taken root, that Pope ST. GREGORY, after having fought against it during his entire pontificate, had to console himself on his death-bed with the words :

“I have loved justice and hated iniquity, therefore I die in exile.”

The laxity of discipline, for some years before and at the time of LUTHER, was without doubt one of the causes or occasions of that heresiarch's success in the dissemination of his errors. For, were he to arise from the dead and appear now, his drunken bellowings would only excite contempt, and his debaucheries render him odious to all the living.

There are evils even in our own day and country, which the good and virtuous are beginning to regard with some alarm. A growing spirit of pride and pomposity seems to be taking the place of the simplicity and zeal of earlier years.

And the acquisition of mammon, through banking and speculation is no longer regarded as unworthy of the purple. Such things have happened before, and they will come to pass again, and be followed by the same consequences.

“The Saviour's fan is still in His hand ; and he will thoroughly cleanse his floor and gather His wheat into the barn, but the chaff he will burn with unquenchable fire.” Matt. iii, 12.

Though, from the beginning, it has been a rule with us not to admit long quotations into these papers, yet on account of the matter of which we now treat, it may be

proper to insert here what a great saint and martyr of the third century had to say of the changes that had come over the Church in his own day. It is the martyr CYPRIAN who speaks :

“As long repose,” says he, “had corrupted the discipline which had come down to us from GOD, the Divine judgment awakening our faith kept it from declining, and if I may so speak, from going to sleep; and though we deserved yet more for our sins, the most merciful Lord has so moderated all, that what has passed seemed rather a trial of what we were, than an actual infliction. Every one was applying himself to the increase of wealth, and forgetting both what was the conduct of believers under the Apostles and what ought to be their conduct in every age; they, with insatiable eagerness for gain, devoted themselves to the multiplying of possessions. The priests were wanting in religious devotedness, the deacons in entireness of faith, there was no mercy in works, no discipline in manners. Men wore their beards in fantastic ways, and women painted their faces with a color. The eyes were changed from what GOD made them, and a lying hue was given to the hair. The hearts of the simple were misled by treacherous artifices, and brethren became entangled in seductive wiles, ties of marriage were formed with unbelievers, members of CHRIST abandoned to the heathen. Not only rash swearing was heard, but even false; persons in high places were puffed up with contemptuousness; poisoned reproaches fell from their lips; and men were estranged by never ceasing quarrels. Numerous bishops, who ought to have been an encouragement and an example to others, despising their sacred calling, engaged themselves in secular vocations, relinquished the pulpit and deserted their people, strayed among foreign provinces, hunted the markets for mercantile profits, tried to amass large sums of money while they had brethren starving within the Church, took possession of estates by fraudulent proceedings, and multiplied their gains by accumulated usuries.” St. Cyprian de lapsis, iv.

ST. CYPRIAN, who wrote the above not very flattering account of the Church in his day, was Bishop of Carthage, in Africa, and suffered martyrdom for the faith, A. D. 258. It will readily be seen from the tenor of his remarks how he acknowledges, with sadness, that the Church had, after a long term of peace, changed for the worse, in its discipline.

But should any one have attacked its indefectibility, or its infallibility, in matters appertaining to faith and morals, no one in his day would have been the readier or more

valiant with the pen, in its defense, than the same CYPRIAN. Hence, the faithful must not rest upon their oars, because the Church is indefectible ; there is need of continual effort to prevent the bark from going down the stream.

But, if the sentinels on the tower of Zion neglect duty, or, through sloth and worldliness, refuse to be the instruments of God's mercy, He will raise up the unbeliever and the heretic to cleanse His floor and be the instruments of His justice and vengeance.

In our next we will take a view of the changeable element in the Church, from the opposite standpoint.

CHAPTER CXXI.

A CHANGEABLE ELEMENT IN THE CHURCH.

If one should take an acorn and place it in the ground, under favorable circumstances, it would not be long before a tiny and tender shoot would be seen rising above the surface ; this, in due time, and with proper care, would develop into a twig, the twig into a sapling, and the sapling into a lordly oak. Each season a change would be visible, for it would continue to put forth new branches and increase in size, until it had attained full growth.

And, even then, it would not cease to change, for, as each winter came, it would shed its leaves, to be clothed again with others in the Spring, until, as the centuries passed, its branches, one by one, would die and fall to the ground, leaving only the trunk, which, in its turn, would also share the fate of all things earthly.

Such a tree we may regard as an emblem of the Catholic Church. Beginning as a tiny sprout, it too has grown and flourished, until its branches overshadow the earth. It is by far the grandest organization that has ever been known

in the world, and nothing human can ever hope to rival its magnificence.

But, like the tree, whilst retaining identity, it too is continually undergoing changes; for as long as there remains a nation to be converted to Christianity, so long will it continue to shoot forth new branches.

Yet it is not so much to those changes, which are the result of natural growth, that we desire to draw attention. There is another mutable element, symbolized by the putting forth and fall of each year's foliage, of which we wish to speak.

According as any society increases in numbers, so also will new laws and regulations become a necessity. The workingman, who has but himself and wife to take care of, has only a very short and simple code to go by, in his domestic affairs—he does the providing, and she, the cooking.

But, as his family increases and grows up, he has to make many new rules and regulations. The perversity of some may need to be restrained by a *ukase* against keeping bad company, and a *firman* against laziness may be necessary to stimulate the sloth of others.

Thus, also, while the Church was in its infancy, but few laws were necessary. Hence, the Apostles and ancients, assembled in council at Jerusalem, far from undertaking to write out an exhaustive system of canon law, confined themselves to what was needed under the existing circumstances.

“For it hath seemed good to the Holy Ghost and to us,” said they, “to lay no further burden upon you than these necessary things. That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things, keeping yourselves, you shall do well.” Acts xv, 28-29.

But, as the Church increased, and received under its mantle men of all nations, tribes, and tongues, we find that new disciplinary laws were made, and old ones, in some cases, abrogated, or suffered to become obsolete.

In the above text we have also a clear proof of the fact

that the Apostles themselves drew a line of distinction between dogma and discipline.

The command to abstain from blood and things strangled was evidently not intended to hold good for all time ; yet, let it be observed, in this connection, that the Apostles, in making the law, do not state, either expressly or impliedly, that there would come a time when the law would no longer have binding force.

Here is just the place where our heretical neighbors get stuck in the mud. What authority have they for saying that it is not sinful to drink blood?

Protestants eat blood puddings, and yet pretend to follow the New Testament, which expressly forbids that they should taste of such things.

For us Catholics there is no difficulty. We believe in a living, teaching, authoritative Church, which has the power, the privilege, and we may add, the duty of deciding what is dogma and what is discipline.

Hence, though, in the scripture, the eating of a blood pudding is ranked with fornication, we Catholics of the present day do not attribute the same importance to the one that we do to the other ; for the Church has long since decided that the first is a mere matter of discipline, and consequently may be changed, or altogether abrogated, whereas the other is a truth of the faith, a dogma that can not be changed.

Again, we are told in the Acts, iv, that, in the beginning at Jerusalem, all things were in common amongst those that believed ; “for as many as were owners of lands or houses, sold them, and brought the price of things they sold, and laid it down at the feet of the Apostles. And distribution was made to every man according as he had need.”

Why do not the heretics of our day who receive the New Testament as an inspired book, hold their goods in common?

They cannot have recourse to the subterfuge that such is

one of the non-essentials, for it is stated in the same book of Acts, that ANANIAS and SAPHIRA were both struck dead for refusing to conform, and for lying about what they possessed.

The Shakers are certainly more consistent in this respect than any other of the heretical sects. What right has any Protestant to say that a community of goods amongst believers is not one of the apostolic dogmas.

Suppose a shaker should come across a Campbellite and charge him with theft for appropriating to his own exclusive use, goods that ought to be common, according to apostolic example, what would the Campbellite have to say in his defense?

He would be compelled to have recourse to the Catholic doctrine of a distinction between dogma and discipline. But, not having the same ground to stand on that the Catholic has, the Shaker would come at him again, wanting to know on what authority he made such a distinction.

The Campbellite would be forced to say on his own; and the Shaker, with a grin and a shake, would reply, then you take yourself to be a greater man than ST. PETER? He not only encouraged a community of goods amongst the early followers of CHRIST, but even punished ANANIAS and SAPHIRA with death for their prevarication in the matter.

The sects of our day, and indeed of all ages, not having a living teaching and infallible authority to guide them, do confound dogma and discipline most damnably, and to the eternal perdition of many souls, redeemed by the blood of CHRIST. Take *e. g.* that passage in the epistle of ST. JAMES the Apostle, wherein he says:

“Is any man sick among you? let him bring in the priests of the Church and let them pray over him, anointing him with oil, in the name of the Lord: And the prayer of faith shall save the sick man; and if he be in sins, they shall be forgiven him.”—v, 14-15.

This plain command, which evidently was to have, and is to remain in force as long as men become sick and die,

the heretics regard as a matter of mere discipline, and consequently do not any longer obey it.

So also the injunction to confess their sins one to another (James v, 16,) is not observed by the majority of the sects. In many other ways, too numerous to specify here, they have changed dogma into discipline, and discipline into dogma.

If a deacon's daughter gets sick, her father will never dream of calling in the priests of the Church to anoint her with oil, because, in his opinion, it is a matter of indifference; but if the same girl happens to go to a dance, ah, then the good deacon is at his wit's end to find some way to excuse his daughter for that awful crime.

We profess no special admiration for dancing masters, and we firmly believe the country could get along well enough without them, yet, dancing under some circumstances is not all sinful. And why some of the sects elevate their prejudice against it into a dogma, is one of those things past finding out.

The Church, then, as we Catholics freely admit, has and does change in its discipline. Like the tree that year after year puts forth new leaves, the Church will continue to abrogate old and make new laws, according as the circumstances of time and place may require.

But, in essentials, it will remain indefectible, immutable, until the archangel's trumpet shall have sounded, and then, like the fallen tree, the grandest organization ever known amongst men, will have place no more upon this earth.

In our next we will institute a comparison between the public worship of the Church in its infancy, and as it is at the present day.

CHAPTER CXXII.

SOME CHANGES IN THE MODE OF PUBLIC WORSHIP.

In the gospel of ST. MATTHEW we read, that the Saviour on the night before he died, whilst seated with the twelve at table, "took bread and blessed and broke and gave to his disciples; and said: 'Take ye and eat; this is my body.' And taking the chalice he gave thanks, and gave to them saying: 'Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many for the remission of sins.' " Matt. xxvi, 26, 28.

The same account is given substantially in the gospels of STS. MARK and LUKE, and I Cor., xi. On the occasion alluded to, mass was said for the first time; the Saviour in person, High Priest, forever, according to the order of MELCHISEDEC, being celebrant, and the Apostles communicants.

Not wishing to discuss here the doctrine of the real presence, nor to show that in the mass there is offered to God a true sacrifice, we shall content ourselves with instituting a comparison between the ways of conducting the public worship then and now.

Mass, as first said, was essentially the same as it is to-day; the priest is the same, the words and sacrificial act are in nowise different. Yet, to the outward eye, there is a vast change.

A liturgy has been formed and ceremonies have been introduced that give offense to heretics. They are continually jabbering about simplicity, forgetting that CHRIST always spoke and acted as God.

The commander-in-chief of an army does not employ his time in drilling recruits, teaching this one how to hold his

gun, and that one how to wear his hat. Such things are entrusted to the care of inferior officers.

Yet, the general is not indifferent; on the contrary, he takes care to see that his soldiers are well able to handle their arms, and capable of executing military evolutions with ease and rapidity.

Thus also the Saviour, the head of the Church, whilst in this life, did not concern Himself to any great extent with matters of mere ceremony; but He left with His Apostles, inspired by the Holy Ghost, and with the Church which He founded, the right and authority to introduce such as would be most suitable.

Hence we find that, at the beginning of the fourth century, when peace was given, there was a liturgy and ceremonies dating back almost or quite to the Apostles.

Thus, in the matter of which we are speaking, there has been an evolution, so to speak; the grain of mustard seed sown in the earth has grown up and become greater than all the herbs, and has shot out great branches so that the birds of the air may dwell under its shadow. Mark, iv.

The man who is scandalized at the present magnificence of Catholic worship, and whines for primitive simplicity, may well be likened to him who would cut down the lordly oak, and then go rooting in the ground to find the acorn from which it sprung.

But let us come to concrete analysis. Suppose some biblical backwoodsman, who had never before been inside of a Catholic Church, should, on a fine Sunday morning, enter one of our places of worship. What is the first thing that would attract his attention?

Most probably it would be the great number of lights he would see burning around the altar. And, if of a Yankee turn of mind, he would naturally ask the question: To what purpose are all those lights in daytime?

Let us, as far as we can, give him a reasonable answer to his question.

First of all, he must be told that in the early ages of Christianity, those who professed it did not enjoy the liberty of worshipping God in broad daylight. If they had attempted to do so, their pagan neighbors would have had them arrested and put to death.

It was only in the dark depths of the Catacombs, or in places equally obscure, that they could feel safe whilst celebrating or being present at the sacred mysteries.

And at the present day, in passing through the Catacombs of St. Calixtus, one may find little chapels, where mass was celebrated in early days, the altar being the tomb of some one of the martyrs. Hence the necessity and origin of lights around the altars.

Even after the persecutions had ceased, the use of lights was still continued, for the churches in primitive times were purposely so constructed as to admit but little light from the outside. It was supposed that houses so built would be most favorable to recollection of spirit.

Yet it is not alone for utility sake, not alone for the ornamentation of our altars, that we still continue the use of lights. There is also another reason. Who is it that can be ignorant of the fact that at least one way of honoring those who are esteemed worthy, is by means of fire and lights.

Light is a sign of joy and gladness, and hence, on great public occasions, when there is question of celebrating some remarkable event, when popular feeling is brought up to a high state of excitement, by reason of some victory gained, such joy is manifested externally by bonfires and by the illumination of houses.

We, on the same principle, use lights in our Churches to honor God, who, though He fills the universe with His majesty, is present in a special manner in those houses where we worship Him.

This custom of using lights during time of divine service, we find to have been practiced from the earliest times, not

alone in the Church of Rome, but also in the Oriental Churches, which have rites and ceremonies coming down from apostolic times.

ST. JEROME, who flourished during the fourth century, says, in vol. iv, part I, page 284, of his works, that in his time, throughout the East, candles were used in the churches in broad daylight, not so much to dispel the darkness, as for a sign of joy, and in order to represent by the sensible light that other interior one, of which the Psalmist speaks when he says:

“Thy word, O Lord, is as a torch which enlightens me and directs my steps in the paths of virtue.”

The lighted candles remind us of CHRIST, who is the true light which enlightens every man coming into this world; and that it is from Him we receive the light of faith here, and will receive the light of glory hereafter.

The next thing that would be likely to arrest the attention of our backwoodsman, on entering a Catholic Church for the first time, would most likely be the great number of crosses, pictures and statues he would find therein.

And we may conceive him as reasoning thus with himself: Is it then really true that these Catholics worship pictures and statues, as I have often heard Brother SPRIGGINS say they do?

We may answer: It is quite possible for men to worship pictures and statues, for we know, from very authentic sources, that the Pagans of ancient times did so, and that men who were giants intellectually, were idolators notwithstanding.

But no Catholic pays supreme homage to a picture or statue. We give them an inferior honor, because they relate to CHRIST and His saints. And if a man is not hopelessly drunk with prejudice, he will readily see how very appropriately such an honor is bestowed.

To illustrate: The writer has found in the houses of

Methodists pictures of JOHN WESLEY, and in those of Campbellites, likenesses of ALEXANDER CAMPBELL. Did he suppose for a moment that they worshipped those pictures? By no means. Why then are they kept? It is because the Methodist wishes to honor the memory of WESLEY, who founded his Church, and the Campbellite wishes to do the fair thing by his man, CAMPBELL.

On the same principle we Catholics retain in our places of worship the pictures and statues of CHRIST, for He was the founder of our Church.

As regards the cross, much need not be said. Every sensible man ought to see at a glance how appropriate is its presence in a Christian Church. Every time we look upon the cross, we are reminded of Calvary and of the redemption of the human race.

Hence we put that sacred emblem on the pinnacles of our steeples, and on the tops of our altars, and in other conspicuous places about our Churches. And it is astonishing that the heretics themselves do not see what a fund of ridicule there is in the practice of putting weather-cocks on the tops of meeting houses.

As regards the sign of the cross, which is made by putting the right hand to the forehead, breast, right and left shoulders, with the words: "In the name of the Father, and of the Son, and of the Holy Ghost," which our backwoodsman may have also noticed, we may quote for his benefit, and in proof of its antiquity, the words of TERTULLIAN, a Christian writer of the second century. In his book (*De Corona*, chap. iv.) speaking of this practice, he says:

"At the beginning of all our actions, on entering our houses, and on going out, when putting on our clothes, when laying them aside, at table, when we take a seat or a light, we make the sign of cross on our foreheads. These practices are not commanded by a formal law of Scripture, but we are taught them by tradition; custom confirms them, and the faith observes them."

It is worthy of remark that TERTULLIAN does not say that

the practice began in his time, but refers it to a yet more remote date.

Indeed, it is certain that it was the Apostles themselves who first taught the people to make the sign of the cross, for otherwise it would never have gained such universality.

Our next will be a continuation.

CHAPTER CXXIII.

THE USE OF THE LATIN IN THE PUBLIC SERVICES OF THE CHURCH.

Another of those things likely to arrest the attention of a backwoodsman, attending public worship for the first time in a Catholic Church, would be the fact that the officiating minister speaks in a language to him strange and unknown.

This is one of the proofs of our antiquity. It shows that our rites and ceremonies go back to a period when the Latin was the living tongue.

If the Catholic Church had, like most of the sects, begun its existence within the past two or three hundred years, in England or this country, then the English, in all probability, would be the language used.

But such is not the case. The Catholic Church began its career long before there was an English language. This happened at a period when Rome was at the height of its power and splendor; when the Latin and Greek were the languages of the civilized world.

And if that backwoodsman should not happen to know much about Latin, or its history, it would be well to tell him that it is one of the noblest tongues ever spoken.

It was the language of the greatest race of men known to history, the Roman people, the conquerors of all nations,

who by valor in war, and wise moderation in peace, ruled the world.

Whose generals, statesmen, orators, poets and philosophers have never been surpassed and seldom equalled ; who in their better and purer days, took nothing from their enemies but their arms and the power of doing harm ; whose motto it was to humble the proud and spare the vanquished.

It is the language of this great people that we use to-day in the public services of the Catholic Church. Christianity took it captive, as it did that mighty Rome where it had its birth and development.

The Latin is by excellence the language of the Church. Yet in this connection, it may be well not to omit stating that it is not the only one employed. The ancient Greek, Syriac and Coptic share with it this honor.

These also have liturgies coming down from apostolic times, though as regards the last, or Coptic, there are some doubts among the learned as to whether the liturgy in it is of equal date with the others. It would not be an easy task to show that it is, and would be still a more difficult one to prove that it is not.

Let us say a word or two concerning those different liturgies.

In the days of the Apostles, the ancient Greek was spoken not only in Greece proper, and on the coast of Asia Minor, but was also pretty well known among the higher classes in all the principal cities throughout the oriental countries ; it having been introduced there and rendered respectable by the valor and genius of ALEXANDER the Great, and his successors.

Hence the apostles established in the Greek a liturgy, which has come down, with some changes, to our own times. So also throughout Syria, Palestine and other Asiatic countries, the Syriac, having been in use among the masses, has a liturgy dating back to the apostles.

These are the only three liturgies that are certainly of apostolic origin.

As regards the Coptic, which is an amalgam of the Greek and the ancient language of Egypt, spoken by the common people in the latter country, at the commencement of our era, it is not certain whether its liturgy is apostolic or only a translation.

To the four languages mentioned, may be added the Armenian, Ethiopian and Slavonic. The first two of which have each a liturgy dating back to the fourth century, and the last one had its origin in the ninth.

Thus besides the Latin, there are six other languages that have liturgies of their own; and in which priests say Mass.

A few years ago, we noticed in one of the daily papers, a proposition made, or said to have been, by some prominent Anglicans to the authorities at Rome. It was to the effect, that if certain concessions were made, they would all become good Catholics. As nearly as we can now recollect, one of the conditions was, that the liturgy be translated into English, and an Anglo-Saxon rite formally inaugurated.

If such a proposition had been made in good faith, from true religious motives, and by persons who could command a following, no doubt, for the sake of the souls concerned, it would have met with a favorable hearing at Rome.

But it is too clear to any one, except an idiot, that such advances spring from a sickly sentimentality which ends in froth only. If the writer understands what true Christianity is, and he thinks he does, it is the principal above all others most antagonistic to pride of race and conceit of wealth.

It was a boorish soggy pride that made JOHN BULL apostatize in the first place; and he must learn who he is, and what the Catholic Church is, before he again becomes a fit subject for it and for heaven.

Hence, as it is not likely that Rome will add fuel to the flame by gratifying the vanity of a handful of heretical preachers, it is likewise not probable that we will have an Anglo-Saxon liturgy in our day.

Notwithstanding what has been said regarding the Syriac, Greek, Coptic, Ethiopian, Armenian and Slavonic, Latin is still, by excellence, the language of the Church, for the Pope, and by far the greater number of bishops as well as people belong to that rite.

Now, some one may say, have not those Greeks and Orientals an advantage over the Catholic laity in the Latin Church, inasmuch as they have liturgies in their own languages?

We may reply: If it be an advantage that the people understand what the officiating minister says at the altar, those of whom we speak do not possess it to any greater degree than is enjoyed among the Latins.

Modern Greek, called Romaic, is as different from the ancient, as Italian is from Latin. And as to the Syriac, Coptic, Armenian, Ethiopian and Slavonic, they are also either dead languages or so changed that they are no longer intelligible to the masses of the people.

In an institution like the Catholic Church, which has lived, and is to live for ages, teaching always the same truths, every one not blinded by prejudice will see at once the importance of having one or more unchangeable languages to serve as repositories for truths that must not be tampered with.

True, the Church might throw all those ancient liturgies overboard and still teach the way of salvation with a liturgy in each modern tongue. Yet, such a course would entail endless labor; for the liturgies and authorized versions of the Scripture would have to be changed according as each language changed.

And, that the reader may have ocular demonstration of the mutations that may, in the course of centuries, take

place in a living tongue we submit here for his observation a sentence taken from the beginning of King ALFRED's translation of Boetius. It runs as follows :

“ On thare tide the Gotan of Scidhdhiu—Mœgdhe widh Romana-rice gewin upahofon, and mid heora cyningum, Roedgota and Eallerica wæron hatne, Romana-burh abraecon, and eall Italia-rice, that is betwux tham muntum and Sicillia tham ealonde, in anwald gerehton.”

The English language of a thousand years hence will probably be as different from ours as ours is from that of ALFRED. It is a well-known fact that in a living language not only the pronunciation of many words changes, but the meaning also, in a comparatively short space of time.

The writer has never been able to see very clearly on what the opposition of heretics to the liturgy in a dead language is based. Do they mean to insinuate that the Omniscient does not understand prayers said in Latin, Greek or Syriac?

CHAPTER CXXIV.

THE USE OF SACRED VESTMENTS IN THE PUBLIC WORSHIP.

A backwoodsman, entering a Catholic Church for the first time, during divine service, would also most probably be very much impressed, not alone by the reverential bearing of the officiating ministers and people, but likewise by the peculiar garments worn by the former.

And comparisons, which are said to be odious, would suggest themselves. But, as we intend, in our next number, to call attention to the modes of conducting public worship amongst sectarians, we shall content ourselves at present with giving our backwoodsman some ideas regarding the antiquity and propriety of those garments.

Judging from what we read in the book of Revelations, it would appear that the use of sacred vestments is almost, if not quite, as old as Christianity. ST. JOHN the Evangelist, in

the book referred to, speaking of a vision which he had, whilst on the island of Patmos, says :

"I was in the spirit on the Lord's day, and I saw seven golden candlesticks; and in the midst of the seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the feet, and girded under the arms with a golden girdle." Rev. i 10-13.

Again :

"After these things I saw: and, behold, a door opened in heaven: and the first voice which I heard, was as it were, of a trumpet speaking with me, saying: Come up thither, and I will show thee things which must come to pass hereafter. And immediately I was in the spirit: and behold, there was a throne set in heaven, and one sitting upon the throne. And he that sat was to the sight like the jasper and the sardine-stone; and there was a rainbow round about the throne in sight like to an emerald. And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments and golden crowns on their heads." Rev. iv, 1-4.

In these visions we have the head of the Church, CHRIST himself, as well as the ancients that surrounded His throne, represented as clad in sacerdotal robes.

Rigorously speaking, however, the visions do not show conclusively that such garments were used at the celebration of the divine mysteries in the days of ST. JOHN; for the description is not of earthly but of heavenly scenes. But we have enough to enable us to draw a very favorable inference.

Indeed it is not at all an easy matter to give specific and positive proofs that the Apostles used any others besides their ordinary garments during time of divine service. And yet, it would be a more hazardous undertaking, should any one attempt to prove that they did not.

Hence, in default of proof either way, we may be allowed to theorize. If we take into consideration the importance attached from the very beginning, to the commemoration of the last supper of our Lord, it would not be a stretch of imagination, but rather a true insight into human nature, if one should say that in those houses, private at that time, where the faithful were accustomed to meet, there was

kept a mantle or cloak of some kind, to be used over his ordinary garments by the officiating minister.

Propriety and a becoming sense of decency in the divine worship would easily have suggested such a thing. That sectarian preacher who, a few weeks ago, refused to put in an appearance in his pulpit until his people had got him a new suit of clothes, showed his appreciation at least of the importance of his position.

And it must not be presumed that the Apostles and other early bishops of the Church had less respect for the holy table at which they officiated than he had for his pulpit. Such a mantle or cloak being once introduced, we may easily imagine the rest.

The piety and taste of devout women, skillful with the needle, who ministered to the wants of the churches, would have embroidered those garments, and thus in a very short time they would have become sanctified, in the eyes of the people, by their use in the celebration of the divine mysteries.

This appears to the writer to be the true theory of the origin of sacerdotal robes in the New Dispensation. Some may wish to go farther back, and connect the use of our sacred vestments with the command given by God to MOSES, (Exodus xxviii,) respecting the official robes to be worn by AARON and his sons.

But, as the ceremonial law of the Jews ceased to have binding force with the Saviour's death, we can hardly regard that command as the cause or even the occasion of sacerdotal robes in the New Law.

The same motive which influenced MOSES in this matter, viz: a wish to inspire the people with respect for the public worship, and the priests themselves with an idea of the sublimity of their office, could also have had an independent influence in shaping the conduct of the Christian hierarchy in primitive times.

Whatever may be said of the use of sacred vestments during the centuries of the Pagan persecutions, it is certain

that no sooner had permission been granted to the Christians to worship freely in broad day-light than we find a becoming splendor in the ceremonies of the Church, and a richness and magnificence in the official robes of its ministers.

THEODORET (Hist. Eccl., ii, 27) tells us how CONSTANTINE, the first Catholic Emperor of Rome, made a present of a robe of gold cloth to the bishop of Jerusalem, to be used by him in administering the sacrament of baptism.

BINGHAM (Orig. Eccles., xiii, 8) gives many other examples, taken from authors of the fourth century; yet insinuates at the same time that no vestige of the practice can be found in the history of the three preceding centuries.

But BINGHAM should know that, from the fact that no express mention is made of sacerdotal robes by writers of the first, second and third centuries, it by no means follows that such garments were not in common use.

Apropos of what has been thus far said, we may here insert a quotation from the learned FLEURY :

“ From the early days of the Church,” says he, “ the bishops, priests and other ministers dressed in brilliant robes, specially suited to their office.

* * * Not that these garments were of an extraordinary shape. The chasuble was the ordinary dress in the time of ST. AUGUSTINE; the dalmatic was in use from the days of the Emperor VALERIAN; the stole was a common mantle worn even by women; finally, the maniple was only a linen cloth which the ministers of the altar carried in their hands, to serve them at the holy table. The alb itself, was at first, not peculiar to clerics. But, after these had become accustomed to wear it continually, it was recommended that priests should have another, to be used exclusively at the altar, so that it might be clean. Thus also it is probable that at the time when priests wore the chasuble or dalmatic every day, they had others, made of richer material and more attractive as to color, but of the same shape, to be used only at the altar.” (Mœurs des Chret. 41.)

Not a few authors, amongst whom ST. GERMAIN, patriarch of Constantinople, a writer of the eighth century, have given to each vestment a mystic signification.

The stole, according to him, represents the humanity of CHRIST, sprinkled with His blood; the alb is a symbol of the innocent lives which Ecclesiastics should lead; the cincture represents the cords with which the Saviour was bound;

and the chasuble stands for the purple robe thrown over Him, in mockery, whilst in the house of PILATE.

The destructive genius of Protestantism has, with a few exceptions, banished all those sacred robes and ornaments from their churches, leaving only the bare walls, the benches, and a preacher in claw-hammer coat and breeches, to shout from that roost they call the pulpit. This is apostolic simplicity with a vengeance.

The greater part of our next will be description of a camp-meeting.

CHAPTER CXXV.

THE PUBLIC WORSHIP AMONGST SECTARIANS—DESCRIPTION OF A CAMP-MEETING.

Having spoken of divine services as conducted in the Catholic Church, we shall now finish the subject with a few remarks on the mode of public worship amongst sectarians.

Ultra-Protestantism, which is closely allied to Infidelity, has done away with almost everything calculated to arouse the true religious sentiment within the human breast.

Its meeting houses, even when new, are but sign-posts to desolation; and the thumping and screaming of the preacher, exciting his hearers to hatred against the true faith or against some rival sect, carry the imagination to the abodes of the damned, rather than to the blessed mansions of the angels.

Protestantism has no sacrifice, no priesthood. It has no one who can say with authority from on high to the dying sinner: "I absolve thee from thy sins." Its commemoration of the Last Supper is only a parody on Mass. Its whole being and entity is like every work of the devil; a sham and a snare.

We had intended at first to have given, from fragmentary hearsay, and imperfect personal observation made years ago, a true account of all that would be likely to arrest the attention of a Catholic witnessing for the first time some of the maneuvers of heresy. But as such an attempt might lead to a suspicion of exaggeration, we prefer presenting to the reader what another, a disinterested man of the world has written on the subject.

Camp-meetings give us true pictures of ultra-Protestantism ; and, in studying their development we get to the quintessence of heresy, viz : private interpretation of the Scriptures, and a supposed divine inspiration of the individual.

The following description of one of those camp-meetings, is from the pen of an eye witness. The writer has made no essential change in the text, but only abbreviated.

“On approaching the camp-ground,” says he, “everything seemed in confusion. Some were eating, some talking, some smoking, some in the tents singing—some praying.

“In this confusion a few toots from the bugle brought the people streaming from all parts to seats under the arbor. Six preachers next took their seats in and near the pulpit. A hymn having been sung, one of the ministers arose and read another. The congregation stood up and joined in.

“Another hymn, and then the minister read his text. He related some death-bed scenes in a tone and manner that made some women scream. At the recital of one of his anecdotes several shouted, some clapped their hands and one woman swooned. The excitement became so great and the noise so loud I had to draw nearer the stand to hear what the speaker was saying.

“He was a man some five feet ten inches high, full chest, small head, retreating forehead, large mouth, thick neck, fiery eyes and strong voice. Towards the conclusion of his discourse he kicked, struck his breast and appeared greatly excited, and concluded by inviting mourners to the altar of prayer.

“The singers struck up a hymn, and the pen in front, called the altar, having been cleared, several came forward. Mothers started for their sons, sisters for their brothers, and some for other friends. They seized them by the hands and dragged them into the altar.

“One refused to go but others pushed him, whilst a fourth beat time on the smitten mourner’s back. At this juncture questions were asked and answered to the satisfaction of the inquirers; and it was announced that another soul was converted. This swelled the volume of frenzy, and singing, praying, groaning and shouting followed.

“After this scene of confusion had begun to subside a brother was called on to pray. He commenced in a soft and subdued tone, but soon his petitions, were drowned in an ocean of ‘Amens.’ Gradually warming up to his work, his voice became louder and louder, until the ravings of a maniac could scarcely have equalled the flow of his petitions.

“Suddenly he stopped, but in a moment the operators were on their feet singing and crying out ‘Amen, Lord!’ ‘God grant it!’ ‘Yes Lord!’ and such like expressions, uttered with every imaginable emphasis and intonation, till the frenzy got beyond all control. It seemed as if Bedlam had been let loose.

“Every violent distortion, every frenzied expression of the countenance, every conceivable intonation of the voice were seen and heard, blended in one indescribable scene of the most fanatical and harrowing excess. They jumped and yelled, and barked and groaned, and grunted, howled and screamed, cried and laughed, tumbled and rolled over one another—men, women and children, as if reason had been dethroned and the mind had become chaos.

“Amid this confusion, a trumpet-lunged brother cried out for more straw. (The straw had become wet from a recent shower). Adding that some of the poor mourners might be lost for the want of straw. ‘Straw! straw! more

straw!' said he. 'Yes,' answered one in the pen, 'We want more straw. We are going to have a ground.scuffle with the devil here to-night.'

"In the meanwhile some were working off their superabundant religion, like a locomotive with too big a head of steam on, by shouting, 'Glory! hallelujah!' Others in spasmodic jerkings, kickings, and tossing of their arms.

"Another cried out suddenly: 'Shout! shout! the devil's about!' 'Yes.' responded a third, 'the devil is here, brethren; and I'll drive him off!' Taking his cane he began to strike here and there at a round rate, running and turning, and striking on the ground as he went, first on one side and then on the other. 'There he goes! there he goes!' said he, 'he's gone; thank God! Amen! Hallelujah?' Then followed a scene of wild excitement that is indescribable.

"After this a fiery class-leader was called on to pray. By rubbing and clapping his hands and sucking in the wind, he soon got up steam and prayed for arrows of conviction. 'Yes, Lord,' said a brother 'let them fly thick and fast!' 'Amen!' said another. 'Send them now Lord! just now! at this particular instant!'

"About this time one of the mourners gave indications of the working of his faith by tossing his arms about and kicking. He foamed at the mouth, his teeth were set, and his fists clenched; reminding one of the man possessed by the devil, mentioned in the Scriptures. Directly he shouted, 'Glory! glory! hallelujah!'

"The brethren and sisters gathered around, some laughing, some shouting 'Glory to the Lord! another sinner has got religion!' The effect was electrical. Some dozen females were seized with spasmodic religion. They groaned and screamed and howled and jumped; clapped their hands, fell down, and enacted scenes shocking to modesty.

"About this time a messenger arrived, and calling to one of the women rolling about in the pen, so happy that she

had probably forgotten that she had either feet or legs, and told her 'that TOM had got religion.' She sprang to her feet and cried, 'Glory be to GOD! TOM's got religion! Glory! glory! glory! Where's TOM? Where's TOM? Glory! hallelujah!'

"In the midst of this excitement, one who seemed to be general manager, gave a few toots on the bugle, and in an instant all was quiet; the congregation broke up and struck for the tents, and I for the inn.

"I attended the meeting again on the following night. A tall slender man delivered a discourse, which, though argumentative and good, produced no marked impression. He sat down, and another minister arose, singing an exciting song.

"The latter was a high-chested and tough-lunged citizen, with stentorian voice. The song concluded, he commenced his exhortation by rubbing his hands, sucking the wind, and stamping with his feet. He related anecdotes of death-bed scenes.

"Some groaned, one ejaculated, 'Fire, Lord! fire!' 'Amen,' shouted another; 'send down the Holy Ghost, Lord with power!' cried a third; 'Let him come now, just now, this very minute, this particular second. 'Amen,' shouted a fourth brother. Mourners were called for, and a few marched into the straw altar. They prayed and sang, but every thing seemed to drag.

"A new thought suddenly struck the mind of one of the veteran operators. 'For some reason brethren,' said he, 'God has withdrawn his presence from us.' 'That's true, that's true,' responded another. 'That's so,' cried a third. 'I believe he is somewhere, not far off,' suggested another, 'Let's go and hunt him.'

"In a minute quite a number were engaged in the search. One went to a bushy-topped sapling, and looking up, cried out, 'O JESUS, are you up there?' then he commenced barking up the tree and saying: 'Brethren, He's up here.'

“The others had now got to the tree, and all the brethren barked, to bring down the Lord. ‘There He goes, right straight to the altar,’ cried one of the hunters, and away they started for the altar.

“When things had gone on in this way for some time, one of the leaders cried out, ‘Shout! shout! we are gaining ground.’ The effect was electrical. Some females sprang to their feet and began to shout. ‘Glory! glory! I have got religion! Glory.’

“It was now necessary to change the meeting. The general squeeze and roll and tumble, which had been so long and so energetically kept up, together with the hugging, in which their spiritual affection liked so well to indulge, and which they seemed so much to enjoy, both men and women, had completely exhausted the operators. Orders were then issued to change into a class-meeting.”

Such is a description of sectarian public worship, from the pen of an eye witness; and he very justly observes, in conclusion, that, if the scenes usually enacted at camp-meetings were dramatically represented, the most bitter Infidel could not desire a better burlesque on Christianity.

In our next we treat of the infallibility of the Church.

CHAPTER CXXVI.

CONCERNING THE INFALLIBILITY OF THE CHURCH.

Having spoken of the indefectibility of the Church of CHRIST, we now approach a yet more interesting and useful question, viz: its infallibility.

We need not dilate upon the importance of this subject; for, it must be clear to every one, that, to prove the Church of CHRIST infallible, is to deal a death-blow to heresy.

As in this and some following papers our game will be heretics, and not Atheists nor Deists, we take for granted,

first: the existence of a personal GOD, All-wise and All-powerful; and, in the second place, we assume as conceded, the fact that He has revealed His will, or at least a part of it, to man.

The Atheist denies there is a GOD at all; whilst the Deist though accepting that great truth, yet refuses to admit that the Supreme Being has ever revealed His will to man in any other way than through the material universe. The book of nature is the Bible of the Deist, and he will not acknowledge that any other contains the will of the Creator.

Hence, taking for granted that GOD has given to man a revelation, we shall inquire whether such was intrusted to private individuals, to be interpreted privately, or to some public, everlasting, and infallible society, divinely founded for the purpose of preserving and explaining it to mankind.

We here speak exclusively of that revelation which is contained in the Scriptures, and in the divine traditions of the Church. With those other special manifestations of His will, which GOD has, from time to time, made to chosen souls, we have nothing to do just now.

Thus, *e. g.* we Catholics believe, as a fact of history, that GOD made known to Pope Pius V., immediately after the battle, that his fleet had gained a victory over the Turks. But that particular revelation is no part of our Faith, which only embraces what was revealed to the prophets and Apostles.

GOD is certainly no less adorable in His special revelations than in those which form the substance of our Faith; yet He does not impose upon us the obligation of believing the former, unless we have a mind to, whereas the latter we are bound to accept or be lost eternally. "He that believeth not shall be condemned." Mark. xvi, 16.

Hence, if one of the faithful should say: I do not believe that GOD made such a revelation to Pius V.; I am rather disposed to think it was nothing more than a mere dream;

his language, though offensive to pious ears, would not be heretical.

But if that man should say, I do not believe that angels appeared at or near Bethlehem on the night the Saviour was born, he would be guilty of heresy, and as deserving the name of heretic, as LUTHER. Why? Because he impiously assumes the right to discriminate in matters that he should wholly accept, in as much as a part of the deposit of Faith.

The reader will gather from this, that by *revelation*, we do not here understand everything that GOD has made known to men, either naturally or supernaturally, but only what he revealed to the Prophets and Apostles.

The conservation and propagation of the truths contained in this we maintain have been entrusted to a divinely constituted infallible authority, for the following reasons:

First, without such an eternal, public and infallible authority we could never be absolutely certain regarding the identity of the revelation itself. There would always be room for doubt as to whether the Scriptures we now possess contain exactly what the Prophets and Apostles wrote.

A word or two left out of a sentence will often change its meaning, and the addition of a single letter, in some cases, could give a passage in the original Greek or Hebrew a different signification from what the author intended.

Nor would it be possible to refer to the apostolic manuscripts, for it is conceded that they no longer exist. Consult Cellerier: (*Essai d'une introduction critique au Nouveau Testament*, Sec. iii.)

If you ask a Protestant to tell you how he knows that the epistle of St. PAUL to the Romans is what the Apostle wrote, he will never give you a straight answer, simply because he cannot without committing himself to the doctrine of an infallible living authority.

If you ask a Catholic the same question, he will answer you at once: I know that the epistle to the Romans is the

genuine work of ST. PAUL, and that, substantially, it contains nothing more nor less than what he wrote, because the Church is voucher for its authenticity and integrity. She has preserved that and other portions of Scripture, just as an orator keeps the manuscript notes of his speeches. She knows the hand-writing of all her children, and no forgery can pass current within her domain.

The Protestant who does not admit the existence of an infallible authority having guardianship over the Scriptures, cannot have even the same certitude regarding their purity that one may have of that of the Eneid, or of the Iliad ; for not one man in a million could have successfully interpolated either of them, on account of the style and subject matter, whereas with our Scriptures the case is altogether different.

To garble and interpolate would, absolutely speaking, have been the easiest feat imaginable. And, considering the number of discordant sects, existing in primitive times, it will readily be understood that motives for making essential changes could not have been wanting.

Were it not for the authority of the Catholic Church, the New Testament would, of all the books that have come down to us from ancient times, be the most open to suspicion.

Second: Even though it should be granted that, by a special providence, the Scriptures had been kept pure up to our day, the fact that many passages are obscure implies the necessity of an authority to decide what is the true sense.

For a man to say that the Scriptures are so plain that any one can, by private interpretation, easily divine their meaning, is to assert what the experience of ages contradicts.

The existence at this moment of scores of sects acknowledging, on the one hand, the authenticity, integrity, and inspiration of the Scriptures, and on the other, warring about the meaning of numberless passages, knocks that theory higher than DONALDSON'S balloon. It does not deserve a serious answer.

The revelation of GOD, to become known to us, must be

expressed in words ; and since words are often ambiguous, what would be the use of a revelation unless there be at the same time some infallible authority to define the exact meaning of the words in which it is expressed ?

At the capital of this State, laws are made for the government of our people in temporal matters. They are worded as plainly as possible ; for our legislators do not wish that we should be eternally at litigation with the Commonwealth and with one another ; yet, the interpretation of those laws is not left to each individual citizen.

We have judges to whom that business belongs, and whose decisions are enforced by all the power at the command of the chief executive. What a glorious example of anarchy we would have if each citizen were to take the statutes and interpret for himself ! And yet that is precisely the doctrine held and taught by sectarians, in a matter, too, of far greater importance.

Third : The revelation of GOD has been given not alone for the benefit of those that lived in times past, or may be now living, but likewise for the good of all who are to be until the end of time.

Now, even though we should grant that at this very moment the Scriptures be pure, setting aside the authority of the Church, what guarantee can we possibly have that people living within the next five thousand years will let them remain so.

Take the Scriptures from the guardianship of that infallible authority we speak of, and in a thousand years from now, not a man living would be able to tell what was or what was not a revelation. The manuscript codes that still exist will not last always, and we know how quickly the moths make away with paper books.

Again : Suppose in the first place, that we do away with the idea of an external, infallible authority having charge of the Scriptures, and, in the second, that some man now living should take the New Testament, and, after having garbled

and interpolated the text, should take the pains to have his work engraved on tablets of silver or brass, and hidden in a cave.

Suppose, in the third place, that, after the lapse of five thousand years, those tablets were discovered ; on Protestant principles, how would it be possible to prove that they were forgeries?

After the lapse of the period spoken of, the arguments in favor of their authenticity would be stronger than those in favor of any copy that might be then extant ; for it would certainly be more ancient, by many hundreds of years, than any other public monument.

Or, to put the same idea in another form, suppose some antiquarian whilst making excavations amidst the ruins of Ephesus, should discover a number of brazen plates, containing St. PAUL's epistle to the Ephesians, but different, as to sense, from that we now possess ; how would it be possible, without a living infallible authority, to decide whether it or ours be what St. PAUL wrote?

It would be impossible to decide absolutely. But the probabilities would be mostly on the side of that found in the ruins.

In our next we will take up and discuss some objections that may be brought against what has thus far been said.

CHAPTER CXXVII.

SOME OBJECTIONS AGAINST THE DOCTRINE SET FORTH IN LAST NUMBER, VIZ: THAT THE REVELATION OF GOD HAS BEEN INTRUSTED NOT TO INDIVIDUALS BUT TO A PUBLIC INFALLIBLE AUTHORITY.

It may be objected against the Catholic doctrine of an infallible public authority here on earth, that, from the time

of ADAM to that of the Saviour, there was nothing of the kind to be found amongst men.

And, if not essential during that long period of 4004 years, why should it be needed now? If the patriarch, that lived before the time of ABRAHAM, and the Jews that lived after, could climb into heaven without an infallible synagogue, what can prevent Christians from gaining the same end without an infallible Church?

This objection is certainly a very captious one; but it lacks solidity. It is founded on the assumption that CHRIST either could not or would not establish a more perfect way than had been in existence before his time.

Now, the ancient prophecies bear testimony to the contrary. ISAIAH, speaking of the times of the future Messiah, says:

And a path and a way shall be there; and it shall be called the holy way; the unclean shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein."—Isaias, xxxv, 8.

What else can this mean but an infallible Church, within which not even a fool can miss his way to heaven?

CHRIST, in his character of Son of GOD, had the right to inaugurate the new element of infallibility, and make it a prerogative of his Church, even though the synagogue had it not.

Moreover, in so far as it is granted to us to see into the designs of the Almighty, we may assign reasons to show it was not expedient that there should have been organized before the Messianic period, a society infallible in the sense that the Church is. For at no time, before the coming of CHRIST, was revelation complete; it was yet in a state of formation.

And, as the jeweler does not suffer a watch to be taken from his work-shop, until every wheel and spring is in its place and the instrument in running order, so GOD had direct care of his revelation, until in the fullness of time, through his Divine Son, he perfected it; and then only was it given over to the guardianship of the Church, to receive no further augmentation.

"But though we," says ST. PAUL, or an angel from heaven preached a gospel to you besides that which we have preached to you, let him be anathema."—Gal. i, 8.

For present convenience we may divide the period before the Saviour's advent into two epochs. The one embracing all those centuries from the fall of ADAM to the time of MOSES; the other from the promulgation of the law on Mount Sinai to the commencement of the Saviour's public career.

During the first of these, revelation included only a very few of the truths of religion, such as the belief in one GOD; the belief in a future Redeemer, and in the doctrine of rewards and punishments in the next life.

ST. PAUL, (Heb. xi. 6,) sums up in a few words all that was necessary for belief in those patriarchal times:

"Without faith," he says, "it is impossible to please GOD. For he that cometh to GOD must believe that He *is*, and is a rewarder of them that seek Him."

These few primary truths could easily have been transmitted by oral tradition from father to son. And the fact that they were so few and so clean cut, made it unnecessary that there should have been established at that time a public infallible society charged with their conservation and propagation.

Moreover, it is not strictly correct to say that GOD left his revelation entirely to the chances of a simple oral tradition before the time of MOSES.

For, as in our day, he guards its purity by the Church, which is the ordinary means, so, in patriarchal times, he insured the same result through the ministry of angels sent to encourage those who believed in His name, and to confirm them in the truth of all that had come down by tradition from ADAM.

It must also be observed that, before the time of MOSES, there were not, as far as we know, any inspired writings needing a guardian to preserve their integrity and purity. Hence the parallel between the patriarchal and Messianic periods is unjust and calculated to deceive.

Let us now briefly consider the second epoch, viz: from the promulgation of the law on Mount Sinai to the beginning of the Saviour's public career.

It is true that during that long period, of about fifteen hundred years, there was no permanent infallible authority, such as we now have in the Catholic Church; yet, there was even then an institution, viz: the Aaronic priesthood, which fulfilled a duty with respect to the inspired writings analogous to that which the Church now performs. Nor did this public authority ever cease to exist until the kingdom of the Messiah had been fairly established.

JOSEPHUS FLAVIUS, the renowned Jewish historian and warrior, gives us a list, in an uninterrupted series, of all the high priests from AARON, to ANNAS and CAIPHAS, under whom the Saviour was put to death; and thence to JOHN GISCALA, who was the last in the list of AARON's line, during whose term of office Jerusalem was taken and sacked by the Romans.

It may interest the reader that we give here the number of high priests, corresponding to the different epochs in Jewish history, from the time of AARON to the final destruction of the temple. It is as follows:

From AARON to King SOLOMON, a period of 612 years, 13 high priests; from SOLOMON to the Babylonian captivity, 466 years, 18 high priests; from the Babylonian captivity to ANTIOCHUS EUPATOR, 412 years, 15 high priests; from ANTIOCHUS to HEROD II, 113 years, 15 high priests; from HEROD to TITUS, 107 years, 28 high priests. Altogether, 89 high priests in a period of 1710 years. *Antiquities*, xx, 10.

Thus it will be observed that, from the time of MOSES to that of the Saviour, there was a public authority amongst the Jews; which same, as we are informed by the Spanish Jew, SALVADOR, was established for the purpose of preserving the Law and keeping it free from error. *Hist. of the Institutions of MOSES*, II book.

But, though the Synagogue fulfilled a very important duty before the Saviour's coming, yet was not infallible, in the

strict sense ; for its authority had to be complemented by a succession of prophets.

The latter were sent immediately by GOD, and had their authority to act the part of reformers from Him, and not from the Synagogue. If the Synagogue had been a perfect, self-sufficient society, such as the Church now is, the Jews would have been excusable for not having given ear to the teachings of the Saviour.

But the Jewish people never regarded the Synagogue in the same light that we Catholics do the Church. When a controversy of any magnitude arose, they looked to the authority of a prophet.

Hence, JOSEPHUS FLAVIUS, (Cont. Apion. i, 8,) speaking of those books, recognized as inspired by the Jews, uses the following words :

“We have not an innumerable multitude of books among us, disagreeing from and contradicting one another, as the Greeks have, but only twenty-two books which contain the records of all the past times ; which are justly believed to be divine ; and of them five belong to MOSES, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years ; but as to the time from the death of MOSES till the reign of ARTAXERXES, King of Persia, who reigned after XERXES ; the prophets who were after MOSES, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to GOD, and precepts for the conduct of human life. It is true, our history has been written since ARTAXERXES, very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of the prophets since that time.

The histories here spoken of by JOSEPHUS as having been written after the time of ARTAXERXES, constitute what are now called the deutro-canonical books of the Old Testament.

The Synagogue had not the authority to pronounce upon their inspiration ; but the Church of CHRIST, which is a prophet continuously abiding with us, failed not to do so ages ago ; so that we now regard them with the same veneration that we do the proto-canonical books.

Now, some one may say : Well, that theory of an oral

tradition, from the time of ADAM to that of MOSES, supplemented by angel visits ; and of a public authority from the days of MOSES to those of CHRIST, kept from going wrong by a succession of prophets, looks reasonable enough at a distance and in the abstract ; but if examined closely it will not stand the test.

Take, for example, that period of time that elapsed from the death of prophet MALACHY to the days of the Messiah, in all, about four hundred years ; what public infallible authority was there amongst the Jews during that time ?

Furthermore : In what did the Synagogue, during those four hundred years, differ from any Protestant church at the present day ?

We may reply to each of these questions as follows :

First : We admit that the Synagogue was not infallible *in se* ; but, we maintain that GOD, as occasion required, made up for the deficiency by extraordinary means.

The fact that no prophet appeared in Israel from the days of MALACHY to those of CHRIST is of itself a proof that none was necessary. It is one thing to say that the Synagogue was infallible, and quite a different proposition to assert that it actually erred and led the people astray during that period.

In the light of what the Saviour himself said of the chair of MOSES (Matt. xxiii, 23,) no one can safely affirm that the Synagogue had gone wrong up to the time those words were spoken.

If it afterwards denied CHRIST it was not until He, by His mighty works, had clearly established His right to be regarded as a prophet ; and there was not a Jew from DAN to BEERSEBA but knew that the authority of a prophet was greater than that of the Synagogue.

Second : What difference between the Synagogue, from the death of the prophet MALACHY to the birth of CHRIST, and one of our Protestant churches ?

Answer : The former genuine, the latter counterfeit. The Aaronic priesthood was a divine institution ; Protestant

churches are, to say the least, of human origin. The Synagogue received directions, when such was required, from prophets sent of God; Protestant churches have not the promise of any such assistance. Judaism was a preparation for the kingdom of the Messiah; the stairway leading up to the church door; heresy is a rebellion against that kingdom; a pitfall to the rear of the church of God.

In our next we will show that the Church of CHRIST is the custodian of revelation.

CHAPTER CXXVIII.

THE CHURCH OF CHRIST IS THE INFALLIBLE AUTHORITY TO
WHOSE GUARDIANSHIP THE REVELATION OF GOD HAS
BEEN INTRUSTED.

By the word Church, as used here, we do not mean the entire assembly of the faithful, but rather the universal episcopate or body of pastors, taken with the Roman pontiff.

Now, the Apostles who, in common with PETER, their head, were the first bishops of the Church received immediately from CHRIST and the Holy Ghost, the fulness of Revelation. In proof of this, it will only be necessary to call attention to a few passages in the New Testament, which we here use simply as a history, prescinding from its inspired character.

"Go ye therefore," said CHRIST to those first bishops, "and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and behold I am with you teaching and baptizing, all days even to the consummation of the world."—Matt. xxviii, 19-20.

Again he says:

"I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of truth . . . shall abide with you, and shall be in you."—John xiv, 16-17.

"When the Spirit of truth shall come He will teach you all truth."—John xvi, 13.

"As the father hath sent me so also I send you."—John xx, 21.

From these and similar texts, that might easily beadduced, three conclusions follow clearly and naturally.

The first is, that CHRIST entrusted the revelation that He had from the Father to the Apostles. And they, with PETER at their head, constituted the Church of CHRIST, or at least its teaching part. Taken as a society, they were infallible, which no sectarian will deny.

Secondly: It follows that the society or organization of which the Apostles were the first members, the incorporators, so to speak, was not to end with them, but was to continue in the world, gaining new members and installing new officers, according as the society extended, or as the old were called away by death.

Thirdly: It follows that this society cannot at any time err nor lead men astray, for CHRIST promised to remain with it forever.

That the Church of CHRIST is constituted the guardian of whatever has been revealed, is furthermore evident from what we read in Matt. xviii :

"If thy brother shall offend thee," says the Saviour, "go and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. But if he will not hear thee. take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican."

Sectarians maintain that everything revealed by GOD, as binding upon man, is contained in the Bible. We also hold that, indeed, no small portion of what He wishes us to know and believe, in order to be saved, is to be found either expressly or implicitly in the same volume.

But, instead of saying as do the sectarians, that GOD has intrusted His revelation to a book, we maintain that it has been given over to the care of a living and everlasting Society or Church.

To illustrate this point more fully, let us take that case which occurred down at Maple Grove, some time ago.

A member of the Church there, after having read his Bible over carefully, came to the conclusion that the doctrine of seven sacraments is clearly taught therein, and made no secret of his change in belief.

His neighbor and co-religionist came to him, and, said he, "you must abandon such a doctrine, for you ought to know that our Church holds those views to be false and unscriptural."

"I have made up my mind, and am satisfied that our Church is wrong on that point," said the other.

Then the neighbor went off and got two or three of his friends, who came with him to expostulate with the erring brother. They found him still obdurate, and the only course open to them, was to tell the Church.

The minister was accordingly notified, and requested to call a meeting of that body at an appointed hour on a certain day. The erring brother was also summoned to appear before his judges, be duly tried and condemned.

The following description of the proceedings may interest the reader, and we accordingly insert it here for future reference :

"The Elders occupied chairs in front of the pulpit, and the rank and file were distributed in knots all through the Church ; some impressed with the importance of the matter in hand, and others apparently indifferent. The minister next called the house to order, and announced that business would begin forthwith.

"One of the elders, a venerable and patriarchal looking man, with an abundance of silvery hair floating over his shoulders, next arose in the assembly and spoke as follows :

"My beloved friends and brethren—for sixty years save one, have I marked the downward course of the forest

leaves, and seen these hills clothed in snow, since I, with fourteen others, first organized this Church.

“Of that little band, I alone survive to see this day—the rest have gone to sleep beneath the sod; and their spirits have been wafted to that shore where dissension and sorrow are unknown. They have gone to receive the reward of their earthly labors; to rest forever under the shade of the tree of life, and quench their thirst for truth at the eternal fountain.

“For many years our numbers were few and scattered; our way beset with countless difficulties; and the good Lord, in order to try our patience and perseverance, appeared to have hidden His face from us for a season. But our concord and brotherly love impressed the unbeliever, and some who came on the Sabbath to scoff, remained here to inquire what they should do to be saved.

“Our numbers increased steadily, and the trials of those early days are now almost forgotten, or mingled in my thoughts with other dreams of the long ago. Many eloquent men have stood in this pulpit; and oftentimes has my heart swelled with thanksgiving and gone out in silent worship to the author of all good, for having vouchsafed to us His glorious gospel.

“More than once have we listened to the exhortations of our now dissenting brother, for so I call him still, and each time that he mounted these steps to open that holy book, it seemed to me as if the current of my life had been reversed.

“The looks, the action, and the voice of a father, the friend and companion of my youth, whom I loved, came before me once more in the son. Eight years ago to-day, we laid him, with tears in our eyes, under the shade of yonder willow. And, if his spirit could know what sadness is, up there, how sad it feels now, looking down on us, and knowing the cause of our coming.

“He was a man ever true to his convictions, and hence true to others. He aided to build up this Church, and its growth and prosperity was the object nearest to his heart. Schism was odious in his eyes, and he avoided the contentious as he would a leper.

“Could it ever have entered his mind whilst in life, that his own son would put his hand to the work of destroying what he had built—to undoing what he had done? No, never!

“But why do I dwell on these unpleasant thoughts? The shadow of the tomb has lengthened across my pathway, my days are almost numbered, my sun of life approaches the horizon and will soon sink into the ocean of eternity. This, my nearness to the end, is what urges me now to fulfill yet one more duty ere I am called away.

“Let me exhort you then dear brother, to reconsider your acts; to avoid novelties in religion; to continue still a faithful son of the Church. Walk in the path that your father trod. And, by the veneration you owe his memory; by the love you bear your own children; by the good example that you, as a Christian man, are bound to set them. I now adjure you not to force upon us the necessity of cutting you off, as a rotten branch from this Church, of which, by your ancestry and by your education, you should be a living member and a shining light. I have done.’

“Others next arose in order, and spoke in the same strain. Brother SMITH was of opinion that excommunication from the Church would work disadvantageously from a business point of view.

“Brother BROWN thought that the social ostracism, which would result from such an act, would be worse than death.

“Brother JONES declared the doctrine of seven sacraments to be nothing more nor less than rank popery.

“The dissenting brother was then called upon, and he spoke as follows:

“ ‘I willingly confess, my friends, that never before in my life have I experienced within my breast, so many contending emotions. The memories of early youth, the friendships contracted in more advanced years, and the ties of blood and kindred are bonds that ought not to be severed.

“ ‘And, so far as I am concerned, they will not be, for I wish them to remain whilst this life shall last, to be strengthened and made more perfect in that beyond the tomb. Were I called upon to address an ordinary assembly upon a topic, that did not so closely concern the finer feelings of our nature, I would have no misgivings, I would answer arguments with arguments, and threats with defiance.

“ ‘But, after having listened to the pathetic words and touching allusions of my venerable friend who first claimed your attention this evening, my heart was moved, and I felt the magnetism of a long cherished friendship drawing me back to where reason and conscience bade me not to stay. Yet I will say, that if the eloquence of man could render ineffective what I regard as an inspiration from above, his would have done so.

“ ‘But this is not the question. You have assembled here to try me for the crime of heresy, and I have come to present such reasons for my course as seem to me best.

“ ‘If the cradle and the coffin constituted the terms of human existence, and if man were not responsible to a higher power for the use or abuse of every light given him in this life, then indeed this present complication would not have arisen.

“ ‘I would have agreed with you in belief, or suppressed, for the sake of peace and friendship, each dissent of mind that might lead to discord. I would go peaceably with the current, and still continue for the future, as for the past, to enjoy the pleasure of your society, friendship and confidence.

“ ‘But I am convinced that there is a being of infinite power who directs the universe, and has made man a free and responsible agent. I am satisfied that of old, He revealed His will to the patriarchs and prophets, and, in later times, finished and perfected that same revelation through His Divine Son. I am persuaded that the system of religion introduced by CHRIST, is not a vague, but a most definite one. For otherwise, how could he have made the acceptance of it a condition necessary for salvation? He that believeth not shall be condemned. Mark xvi, 16.

“ ‘In a word, I am convinced that there is here on earth, a living authority, with power to not only propagate and keep pure, but also to define exactly each point of faith. In my youth, I was taught to believe as you now do ; that the Scriptures and private interpretation were to be my rule.

“ ‘But, as time passed on, thoughts presented themselves to my mind that would not let me rest. I found men of other denominations who professed to be guided by that same principle, differing with me in regard to many essential matters.

“ ‘This led me to question the truth of lessons learned in early life, and I set diligently to work and studied the Scriptures more thoroughly than I had ever done before. With each step that I took, scales dropped from my eyes, and I began to see things in a new light.

“ ‘I learned from those Scriptures, that CHRIST founded a Church. ‘Thou art PETER,’ said He, ‘and upon this rock I will build my Church.’ Matt. xvi, 18.

“ ‘I next inquired whether that to which I belonged, was the Church which CHRIST established ; and here the result of my studies was not favorable to my preconceived notions. I could not trace mine, as a visible organization, further back than about three hundred years ; whereas, that which CHRIST founded was evidently much older.

“Yet, with all this, I tried to smother my doubts, consoling myself with the thought that the Church to which I belonged believed, and practiced what the Saviour taught. But, upon closer investigation, I was doomed again to disappointment. I found that the Scriptures commanded me to hear the Church, Matt. xviii, though mine disclaimed any power to speak with authority on a point of belief.

“Studying this evident contradiction, I began to suspect more and more strongly that mine could not be the one alluded to in the Scriptures. For, if it were, it could not be ignorant of its own prerogatives, nor refuse to exercise them upon suitable occasions.

“But I was not yet fully persuaded of my errors, until I had taken another view of the same case, and studied my Church in its daily practice. Here I found the worst discrepancy of all—the Scriptures admitted to be the rule of faith, and yet their plainest teaching disregarded.

“‘I found no imposition of hands to correspond with what I read in Acts viii, 17.

“‘The communion was held to be nothing more than a figure of the body and blood of CHRIST; though He declared it to be His real body and blood. Matt. xvi, 26-28: Affirming, John vi, 54, unless one eat His flesh and drink His blood he cannot have life in him.

“‘I discovered no one in my Church who claimed to have that power of remitting sin, given by CHRIST to the Apostles and their successors. John xx, 23.

“‘The injunction of JAMES the Apostle, to call in the priests or elders of the Church and annoint the sick with oil, is unheeded. James v, 14.

“‘The unity and indissolubility of marriage so clearly taught in 1 Cor. vii, and by the Saviour himself, Matt. xix, is openly denied; and the validity of divorces granted by civil courts conceded.

“‘These are only a few of the inconsistencies that I took

note of in my search for a more perfect way. But the greatest absurdity of all, is your presence here to try me for the crime of heresy. For, according to a fundamental principle of your Church, the Scriptures, privately interpreted is the true rule of faith. I have read them, and my honest conviction is that they teach the doctrine of seven sacraments. I ask you therefore, which is guilty of heresy?

“I, who read the Scriptures, and interpret them according to what you admit to be a true principle; or you, who deny that it is every man’s right and privilege to read the Bible and make his personal understanding of it a rule of conduct? I admit you have the right to exclude me from this house, which belongs to you as a chartered society.

“But that power you have from the State Legislature. There is no right inherent to your body to exclude any one. And every time you do so you destroy the very foundation on which your Church rests; practically taking to yourselves the office of teachers and judges of the law, and assuming an infallibility which, in theory, you deny is possessed by you or by any other body of men in existence.

“But, as by the civil law, you have the power to exclude me from this house, I will save you all further trouble by a voluntary withdrawal. I will enter a Church whose practice does not contradict its teachings; and if such a course be detrimental, from a temporal point of view, I have consolation in knowing that it doth not profit a man if he gain the whole world and lose his own soul.

“If by such a course I am to forfeit the friendship of men, the friendship of God and the testimony of a good conscience will more than suffice for the loss. And as to my children, I leave them for a legacy the knowledge of the fact that, having seen the light, their father had the courage to follow the dictates of his conscience and approach it. If this be Catholic doctrine, you may write me down a Catholic.”

CHAPTER CXXIX.

THE INFALLIBILITY OF THE POPE.

We now approach one of the most interesting and important questions connected with the history of the Church in modern times—the infallibility of the Pope.

To the Infidel and sectarian the declaration of this truth, by the highest spiritual authority on earth, has been a sad reminder of their own waywardness and rebellion. Hence, they do not cease to decry it as an absurdity.

But, their opposition is harmless, except to themselves; and their knowledge and wisdom, weighed in the scales of truth, have, long ago, been found wanting.

Nor is it alone to those outside the Church that the formal presentation of this dogma has been a stumbling block; even some Catholics, who had been regarded as pillars of the Church and lights of the sanctuary, blinded by a vain conceit of their own intelligence, in an evil hour, struck against that stone, and tumbled headlong into the abyss of error.

For this reason, we shall attempt to put the matter in as clear a way as possible.

Now, one of the means necessary to gain a true conception of any question is to fix the force and signification of the principal words used in discussing it.

What, therefore, is meant when we say that a being is infallible? We mean that he has some virtue or power, by the aid of which he makes no mistake.

When this virtue is possessed to such a degree that the being cannot err in anything, then he may be said to possess absolute infallibility. In this sense God alone is infallible.

Hence, not even the angels can lay claim to it; for inasmuch as they are finite beings, there must be truths, beyond their comprehension, concerning which they would be liable to err, from deficiency of knowledge.

Absolute infallibility presupposes omniscience, primarily, and, by implication, all the other perfections of the Godhead.

But infallibility is very often used, in a more limited sense, to express exemption from failure in some things.

The historian of ALEXANDER the Great, tells us that, whilst the hero was on his way to the conquest of Asia, there was brought to him one day a certain man, who had acquired such skill in pitching peas through an iron ring, placed several yards away, that he never missed his mark.

ALEXANDER, who was as munificent a patron of the arts of peace as he was brave in war, ordered his commissary to give the performer a large basket of peas, and ten minutes time, to convey it beyond the lines.

Now, the individual in question was certainly infallible, for he never failed to put the pea through the ring; and we may also presume that he did not fail to get outside the lines within the time specified.

There is a man down in Posey country who is, likewise, infallible. For, if you stick half a dollar on top of a pole, seventy-five yards away, and tell him he can have it for the hitting; he will not fail with his own trusty rifle, well loaded and primed, to carry off the prize. He is an infallible marksman.

We may now pass on a step, and consider a more august species of infallibility—that of the Pope.

What do we mean when we say the Pope is infallible?—That he is a good marksman? No: History affords us no *data* on which to base the conclusion that any one of the Popes was ever a dead shot—except, may be, when hurling bulls at the heads of despotic monarchs, or aiming anathemas at the anatomies of refractory monks.

Do we mean by infallibility that the Pope is incapable of committing sin? No: Impeccability and infallibility are two things entirely different. And, out of the two hundred and fifty-six Popes we have had since PETER, half a dozen or

more have never been regarded as prominent candidates for canonization.

Do we mean, by infallibility, that the Pope knows all things, and that, when asked a question on any subject, his answer will always be in conformity with truth? No: Omniscience belongs to GOD alone.

The Pope does not pretend to be master of all the sciences; nor has there ever yet lived a man that had an exhaustive knowledge of even one.

Let us go a step farther. Do we mean by infallibility that the Pope cannot err in matters appertaining to faith and morals?

Here it will be necessary to make a distinction. The Pope may be regarded in two ways—either as a private doctor, or as the head of the Church. If he speaks or writes as a theologian his conclusions have only a weight corresponding to the reasons he may produce in support of them.

But when he speaks as head of the Church, on a question of faith and morals, *from the chair*, as the phrase is, we believe that he is infallible.

This point we may illustrate by an example. We have, at Washington, a Supreme Court, made up of one Chief Justice and eight associates.

Its decisions, on all matters within its jurisdiction, are practically infallible; *i. e.*, there is no appeal.

Now let us suppose that some questions of great importance should arise, and be referred to the Supreme Court for adjustment.

The discussion of the case at issue might take up several months.

Suppose that, in the meantime, Chief Justice WAITE should give his views, privately, to a few of his friends, on the merits of the case: Do you suppose that the country at large would attribute great importance to his opinions so delivered? Not at all; for the private opinion of Mr. WAITE, on a question under discussion, would not amount to more

than that of many other prominent barristers in the country.

The opinion of Mr. WAITE is not the decision of Supreme Justice WAITE—not by a good deal.

But when Mr. WAITE speaks *from the bench*, in his official capacity of Chief Justice, then his decision is indeed a weighty one for the vanquished party, because it is the fiat of the Supreme Court of the United States.

So also, we may say in regard to the Pope. When speaking as a theologian, on questions of faith or morals; when reproving Emperors, Kings, and Princes for their waywardness; when granting episcopal jurisdiction to some, or taking it away from others, we do not claim that he is infallible.

His acts in such matters may be the best possible under the circumstances; and then again they may not be.

But when the Pope, *ex Cathedra*, gives a definition of faith, we hold that decision to be infallible.

We have taken the office of the Chief Justice to illustrate this case, in preference to that of the President, because, strictly speaking, the Pope is infallible only in his character of judge. But to what degree he is influenced by this, in his capacity of chief legislator, or chief executive, we leave untouched for the present.

As to whether the Pope himself can ever fall into heresy, is one of those idle questions discussed by theologians who have little else to do.

We believe, on the strength of the words addressed by CHRIST to PETER: "I have prayed for thee that thy faith fail not." Luke, xxii, 31. That no Pope will ever be, at heart, a heretic.

But, whatever may be said of him as a man, we know that as Chief Judge in the Church he cannot err, and that is quite sufficient. For, that being certain, we are sure that what we believe, is what CHRIST taught.

Before we enter on the proofs for the infallibility of the Pope, as defined in the Council of the Vatican, it may be

proper to say a few words regarding the state of the question, before its definition.

We know from the writings of the Fathers that from the earliest ages all controversies regarding points of faith were referred to Rome for final decision.

If proofs be asked for this, they can be furnished in abundance. "PETER has spoken, the question is ended," a phrase used so often by middle-age writers, is but a short way of expressing the belief of all true Catholics that the See of Rome will ever be found true to its lofty destiny.

Nor was it until about the time of the Council of Constance, A. D. 1414, that distinctions between the Church and its head, the See and its occupant, etc., began to be talked about.

This jealous spirit, kept alive and fostered by some bishops, finally crystallized into what was called *Gallicanism*.

This was made up, principally, of two ingredients. The first consisted in denying that the Pope had a just right to change the disciplinary laws, framed during the first five or six centuries of Christianity, and in force in the Gallican Church.

Those French bishops wanted the Gallican Church to remain in *statu quo*, even in matters of discipline, like an immense heap of barley piled up at one end of an elevator.

But the Pope thought differently, and, in his judgment, a change of position, and a winnowing, once in a while, was necessary to prevent the grain from heating and sprouting.

The other ingredient of Gallicanism consisted in denying the personal infallibility of the Pope.

This denial was put forward, in a most emphatic manner, in 1682, by not a few of the French clergy, and sustained, principally, by the illustrious BOSSUET. His tract, entitled: "The defense of the declaration of the French Clergy," is certainly an able statement, and it comprises nearly everything that can be said against the infallibility of the Pope.

But, with all his learning and genius, he failed to prove his point; for no arguments hold good against prophecy.

BOSSUET and other Gallicans maintained that the authority of a general council was superior to that of the Pope, and that the bishops, in council, could pass judgment on his *ex Cathedra* decisions, and change them at pleasure.

From these various considerations it will be seen that the formal declaration of the infallibility, by the Vatican Council, was not uncalled for.

Gallicanism was slowly, but surely, sapping the faith of the French people, and the time had come for the commander-in-chief of all the faithful to call a halt.

We may now bring forward some texts of Scripture that go to confirm what was defined by the Fathers of the Vatican Council, respecting the matter under consideration.

The first to which we shall invite attention, are the words of the Saviour addressed to PETER, as follows:

“And the Lord said: SIMON, SIMON, behold SATAN hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren.”—Luke xxii, 31-32.

In the foregoing verses are contained three important items:

First: The Apostles were to be tempted by SATAN; and by the Apostles we may here understand the entire Church.

Second: In order that SATAN may not triumph, the Saviour prays for PETER that his faith fail not.

Third: PETER, or SIMON, as he was then called, is commanded to confirm his brethren.

Now, if PETER, or his successors in the primacy, could fail—could teach false doctrine—what consequence would follow? That the Saviour’s prayer was not heard by the Father, which would be absurd to even think of Him.

“Who in the days of His flesh, offering up prayers and supplications, with a strong cry and tears, to Him that was able to save Him from death, was heard for his reverence.”—Heb. v, 7.

Moreover, the Saviour commands PETER to confirm his brethren. Suppose for a moment that the Pope was capable of teaching error, would he not, in that case, confirm the brethren in falsehood instead of truth, contrary to the Saviour's intention?

The obligation, therefore, imposed upon PETER, of strengthening others, necessarily implies strength in himself to begin with.

Another text of Scripture, which bears directly on the subject of infallibility, is that celebrated one, in which CHRIST, addressing PETER, says:

"And I say to thee: Thou art PETER, and upon this rock I will build my Church; and the gates of Hell shall not prevail against it."—Matt. xvi. 18.

PETER is the rock on which the Church of CHRIST is built. He is the foundation, solid enough to insure the building against the power of SATAN and his imps.

Now, if the Pope's decisions on points of faith could be improved by the rest of the bishops, either in council or out of it, it would no longer be the foundation giving strength to the building, but the building affording firmness to the foundation.

The supposition is contrary to the tenor of the Saviour's words, and in contradiction to the nature of things.

There is yet one more text of Scripture, in which the doctrine of infallibility is taught, even more clearly than in those already given.

In the xxi chapter of St. John's gospel we read of how the Saviour appeared, after his resurrection, to PETER and to some of the other Apostles, on the shore of the Sea of Galilee, and commanded the same PETER to feed the lambs and sheep of His flock, *i. e.*, the faithful, both lay and clerical.

The food here spoken of is evidently of a spiritual nature, in accordance with those words of the Saviour, addressed to the tempter in the desert:

“Man liveth not by bread alone, but by every word that proceedeth out of the mouth of GOD.”—Matt. iv, 4.

Let us for a moment consider the case of a Pope teaching error; what then?

It would be PETER no longer feeding the flock with the manna of truth, but rather inebriating the lambs and sheep with the poison of error.

And, furthermore, if the dogmatical definitions of the Pope could be essentially altered by the other bishops, as the Gallicans at one time maintained, then it would no longer be PETER feeding the flock, but rather the flock feeding PETER; contrary to the spirit and meaning of the Saviour's command.

It was, precisely, on the occasion spoken of in the text, and just after CHRIST had said the words: “feed my lambs, feed my sheep,” that PETER became the first Pope.

Hence, the objection, sometimes put forward, that PETER denied CHRIST in the house of PILATE, has no ground to stand on; for he had not as yet been made Pope.

And, even though we should grant that PETER was Pope at the time, we can hardly suppose that he meant to give an *ex Cathedra* decision to that virago that threatened to tell on him.

Imagine Chief Justice WAITE arguing with a plumber, in regard to an exorbitant bill: Will any one, for a moment, take what the Judge would be liable to say, on such an occasion, as his decision, from the bench of the Supreme Court?

Another objection to the infallibility of the Pope, frequently brought forward by sectarian ministers, is founded on what ST. PAUL says of CEPHAS or PETER, in his epistle to the Galatians, chapter ii.

“But when CEPHAS was come to Antioch,” says he, “I withstood him to the face, because he was blameable.”

This objection is yet more easy of solution than that noticed already.

That in which PETER was blameable was either a question of faith, or it was not. If not a matter appertaining to faith, it has nothing to do with either PETER's or the Pope's infallibility.

If PETER was blameable to the extent of teaching false doctrine, then the text proves too much for those ministers who use it.

It proves that PETER was not an inspired Apostle.

Indeed, it will appear evident, to any one who takes the trouble to read the entire chapter, that the question at issue between those two great Apostles was not one of faith at all. PAUL blames CEPHAS for his temporizing policy and dissimulation toward the converted Jew.

It was a mere matter of policy. CEPHAS thought his own way the best, under the circumstances, and PAUL thought it wasn't.

The infallibility is also objected to on the ground that it places too much power in the hands of one man.

To which we may reply by asking a question: Does it throw too much power into the Supreme Court of the United States, to make its decision final?

There must, in every organic community, be a *ne plus ultra*, beyond which controversies cannot go.

The founders of this government gave the right to decide controversies, arising within its jurisdiction, to one chief and eight associate justices; the founder of the Catholic Christian Church gave the same right to the Apostle PETER and to his successors.

The other objections against the doctrine of papal infallibility are mainly historical. It has been asserted of some few Popes that they fell into heresy, or endorsed false doctrines—asserted; yes: But never proved.

CONCLUSION.

During the progress of this work, we have occasionally made use of some tart expressions when speaking of Protestantism or of heresy in general; but we have nothing to retract.

Ere we conclude, however, we have a few kind words to say of American Protestants: for they are not as bad as the religion they profess.

To their credit, it must be told, that there are but few Catholic Churches or charitable institutions in our country, to which our Protestant fellow citizens have not liberally contributed.

And, may we not hope, that it was of such generous souls the Saviour spoke when he said:

“And, other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold and one Shepherd?” John x. 16.

THE END.

Laus Deo, et Beatæ Mariæ Virgini.

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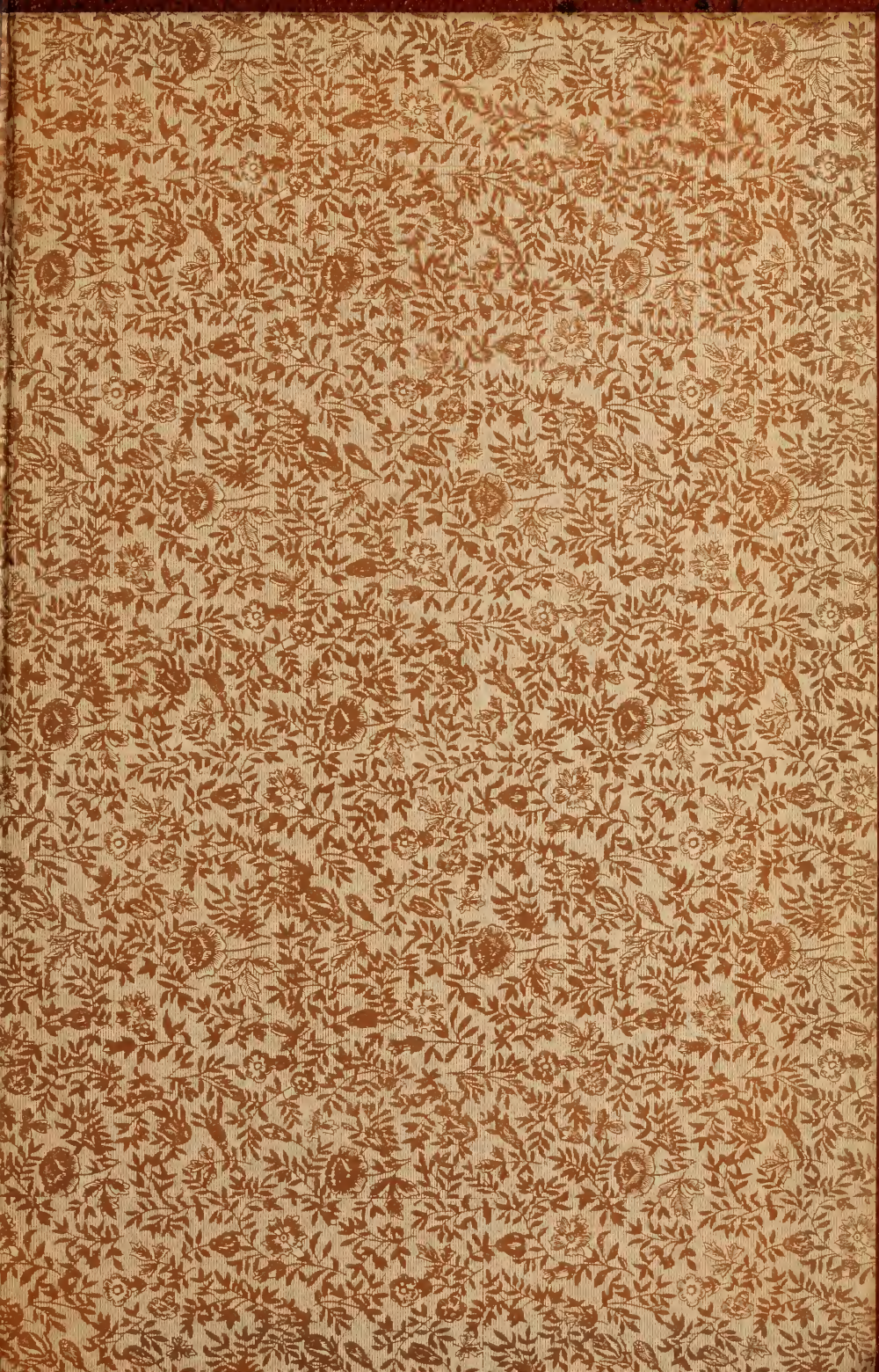
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